

THE
L I F E
AND
D E A T H
OF
Sir Henry Vane, K^t.

OR,

A short Narrative of the main Passages of his
Earthly Pilgrimage; Together with a true Account
of his purely Christian, Peaceable, Spiritual, Gos-
PEL-PRINCIPLES, DOCTRINE, LIFE, and
WAY of WORSHIPPING GOD, for which he
Suffered Contradiction and Reproach from all sorts
of Sinners, and at last, a violent Death, *June 14.*
Anno, 1662.

To which is added, His last EXHORTATION to
his Children, the day before his Death,

Printed in the Year, 1662.

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900.

his Commission, and any before his death.

Printed in the Year 1880

The LIFE and DEATH of Sir HENRY VANE, Knight.

Christian Readers,

PRepare your Faith. The ensuing Narrative concerns a person, who for his unweariedness in doing well and suffering ill, together with the ground and spring of his deportment in both, doth in very truth exceed the single reception of humane understanding.

He was partaker of the Divine Nature, (2 Pet. 1. 4.) 'tis past the skill of humane nature to interpret him. His attainments were too big for the tongue of Men and Angels. Divine Life must have divine words, words which the holy Ghost teacheth, to give its own Character. All other will be swallowed up of matter.

He had the *New Name*, which no man knowes but he that hath it. A Riddle therefore he was to man in his New Birth, Nature, Life, Principles, Ways, Actions. He was full of Faith and of the holy Ghost. Who can expound *Sampsons* typical Riddle, unless he plow with his Heifer? The things of God knoweth no man but the Spirit of God and he that hath it, 1 Cor. 2. Can any give a true account of things he hath neither heard nor seen? Can any see or hear Spiritual things without Spiritual Senses, or have such Senses without Spiritual Life, the *New Name*?

He was, but affected not to be Mystical. He sighed after, he longed for the manifestation of the Sons of God. He desired godliness might put off its mystical dress, lay aside its sackcloth; that they that are all glorious within, (*Psal. 45.*) might be so without too: they who are the Sons of God, might appear to be so; 1 John 3. 2.

When the seventh Angel begins to sound, *Time shall be no longer*; to wit, for godliness to be a mystery; The mystery of God shall be finished, *Revel. 10. 7.* This Angel is ready to come forth. Then Godliness will be manifest and triumphant. While that is a Mystery, Iniquity is so to; during which, *he that will live godly, must suffer Persecution*, 2 Tim. 3. 12. *He that departs from evil maketh himself a prey, and there is no Judgement*; *Ila. 59. 15.* Men hear

of the Divine Life in a disgustful sound of words, that lie cross to their designs, and hate it. It disparages, it discountenances the whole Scene of things seen, speaking of them, as of things that are not. What can they think of this, that see no other? It judges, condemns the World, the God, the Spirit, the Religion of this World. It spares not the very goodness of flesh, the wisdom, the glory, the righteousness of Man; It declares all to be vanity that man puts value on: yea man himself, and that at his best estate, altogether vanity; a goodly, flourishing, but a corruptible, vanishing thing. The day *Adam* sinned, he died: Lost the life, glory, wisdom, and righteousness he was created in, and so his communion with God in such shadowie manifestations and resemblances of divine glory, as were suited to the discerning, and made up the happiness of that condition. 'Tis sad tydings to all those whose Life is but of the first-creation-strein, lies in things seen, to hear that all they have, are, or aime at, is less than nothing and vanity, *Isa. 40. 17*. Who can bear it? Yet the design is honest and full of kindness. 'Tis to rid our hearts of things seen which are temporal, and make room in them for things not seen, eternal, *2 Cor. 4. 18*.

While the Believers *Life is hid with Christ in God*, and he speaks at this rate of all the visible glory and righteousness of man, and much more yet, against the shameful, apostate and unrighteous state of Man, what entertainment is he like to find?

There are two sorts of Princes in this World, that are on horse-back by turns; he is against them both, and goes on foot, till his great master come upon his white Horse, with his heavenly Armies on the like, *Rev. 19. 11, 14*.

There are inward and outward Princes of this World; Princes over themselves, and Princes over others. The former have their rational Powers restored into Dominion over their sensual, whereby they become workers of righteousness, in the renewed Spirit of a man. Such Princes, (reigning as Kings, *1 Cor. 4. 8*.) were some of the Priests, Scribes, Pharisees, and professing *Jews*, who yet knew not, and therefore crucified the Lord of glory, *1 Cor. 2. 8*. because both in his example and doctrine, he gave forth the proper character and discovery of a more excellent way.

The latter sort of this Worlds Princes, are such as do sit upon visible Thrones of Judicature, furnished with Crowns, Scepters and other pompous Badges of Sovereignty and Dominion over others. These are often such as have no Dominion over themselves at all,

the

the basest of men. *Nebuchadnezzar* himself, the golden head of the four worldly Monarchies (*Dan. 2. 38.*) was so; and accordingly handled; followed not the light of his reason, and therefore was turned to graze among the very beasts of the field, *Dan. 4. 32.*

The true spiritual watchman of God, is to warn both these sorts of Princes, and all others, the righteous and the wicked; the one that he turn not from his righteousness, or rather that he seek the righteousness of God in the true regeneration, which cannot be turned from: The other, that he turn from his wickedness and work righteousness, *Ezek. 18. and Chap. 33.* Will men bear this? Can he that is a man of a marred visage (one in whom the glory, wisdom and righteousness of man, is daily passing away, spoil'd and triumphed over by the cross and spirit of Christ) give this twofold witness against these two sorts of Princes and their Nations (called *Revel. 13. two Beasts*) in all their flourish and ornament of things seen, and will they not stone him? will they not be ready to tear him in pieces? Divine Life, together with the Wisdom and Words of it, seems such foolishness, and is so distastful to man, that let the person of the true spiritual watchman be cloathed (as *David*) with the outward Pompe of Thrones and visible Scepters, this shall not secure him from the ill word of the Judges, or from appearing so contemptible, as to become the song of drunkards; *Psal. 69. 12.*

'Tis the divine Life men chiefly hate and strike at, all along from *Cain* downwards; but can hit onely the humane, the Woman that brings it forth; The natural man of the Saint is persecuted into a desolate, wilderness condition; but his spiritual part, the Man-child is caught up to God, and secured from the persecuting Dragon, *Rev. 12. 5, 6.* He that is begotten of God, keepeth himself, and that wicked one toucheth him not, *1 John 5. 18.* That which the Believer hath in common with his Persecutors, (*flesh and blood, that cannot enter into the Kingdom of God*) is all that Devils or Men can touch. And this, no farther, nor till such time as God permits, which never is, till he hath served his Generation, done his Work, and it be great gain to him to be stripped of his mantle, that he may come fully to experience (what he hath been long obscurely guessing at, amongst his fellow mortals) *Mortality swallowed up of Life, 2 Cor. 5. 4.*

Spiritual or divine Life and the things of it, the wisdom, righteousness, glory, and all concerns thereof, have more of essence and so
of

of intelligibility in them, than any first creation Life or things. They are therefore in themselves more intelligible, though less, yea, not at all understood by man, 1 Cor. 2. 14. What's the matter? where lies the fault? In man's understanding. The objects are too dazzling and bright for it; over-master, over-set it. That is not all. They are quite out of its reach; shut up in an utter invisibility. It can receive no notice of them, but in a type, and if this condiscention be made for the expression of them, it decries allegory, runs away with the shadow and rejects the substance.

But if God please to enlighten and raise mans understanding in some hopeful measure, towards its first-created capacity; will that do it? No. There is utterly a fault, an inability in it at its best, to take the immediate view of these things. This seems a hard saying. But God himself who pronounced of every thing in the first-creation, *that it was very good*, (Gen. 1. 31.) doth yet comparatively find fault with the very best things in it, Heavens, Angels, & Men, and that at their best estate. 'Tis written, *His Angels he charged with folly*, Job 4. 18. *The Heavens are not clean in his sight*, Job 15. 15. and, *Every man at his best estate, is altogether Vanity*, Plal. 39. 5.

The first Covenant, or first state of Life in man, and communion therein with God, was faulty, comparatively with the new-creature-state of man, and the new and everlasting Covenant-communion with God; that he forms and sets up the Believer in, by true Regeneration. Think we what we will, if God say so, shall we contradict and blaspheme? He tells us, *If the first Covenant had been faultless, there had been no place for the second*, Heb. 8. 7. and Gal. 3. 21. If there had been a Law, or a ruling power of Life given, and set up in man at first, or renewed since, that could have given Life, (or have carried us through, for eternal life) everlasting righteousness and Life should have been by that Law; there would have needed no other by a new creation. God will not do any thing that is impertinent or redundant. So Rom. 11. 6. *If eternal Life be by Grace, or by the Law of the Spirit of Life* (Rom. 8. 2.) brought into man by a new creation; *then it is no more of works*, proceeding from the utmost activity of the Law, or ruling power of natural Life and perfection, set up in man at his first creation.

What shall we say to these things? How is man out in his divinity? *God's thoughts are not as our thoughts, nor his ways as our ways, they are everlasting*, (Isa. 55. 8, 9.) *his footsteps are not known*. To be sure, *his ways are equal, ours unequal*. He will be Judge. *Every way of man is right in his own eyes, but the Lord pendereth the hearts*.

Shall

Shall not the Judge of all the earth do right? Can he do wrong? God is not a man that he should lie. He giveth not account of any of his matters, (Job 33. 13.) neither is there need; for he will not do wickedly, or pervert Judgement; he will not lay upon man more than right, that he should enter into Judgement with God, Job. 34. 12. and 23.

But the person here character'd, as he affected not to be mystical in his person, so, nor obscure in his language. 'Tis the fleshly veil on mens understandings, as to his matter, that makes them carp at his expression, and cry, *obscure, obscure*; doth he not speak parables? Ezek. 20. 49. The mystical reach and significancy of Scripture, as exhibiting the peculiar form of new-creature Life, (under the letter or most significant figures thereof, that are to be found in the first-creation) by a sound of words, lies so remote from the veil'd understandings of men, that they make nothing on't. They are willing to be blinded and deceived as to Gods Truth, that they may more *scarcely* please themselves in their own lie (2 Thef. 2. 10, 12.) and the old Serpent, the God of this World, is as ready and willing to beguile and blind them, that the light of the glorious Gospel of Christ who is the Image of God, may not shine unto them, 2 Cor. 4. 4.

In this discouraging posture of the present World, did this believing Pilgrim wade through it, waiting on the Lord, and seeking out such acceptable words for the explicating of Divine Oracles, as were most exactly calculated and accommodated to the understandings of men, so as to unlock, insinuate into, and gain them by a holy guile, into the entertainment thereof, upon convincing demonstration of their grand concern therein. He did most industriously set himself to bring forth the most inward thoughts of his heart, in characters to be seen and read of all, as to the Life hid with Christ in God, experienced in his person, and held forth in the Scriptures of Truth. This was his essay in his [*Retired man's Meditations*] even to present to our view this mystical life, in the most intelligible form, language, or certain sound of words, he could any wayes hit upon, which yet how subject they have left him to misconstructions through the ignorance and presumption of his confident undertakers, is sad to see, in their most groundless calumnies of his Person, and gross mistakes of his Doctrine and Principles.

To obviate such causeless misprisions of him, I shall briefly present you with some chief Remarques of his Life.

He was born a Gentleman. My next word is so much too big for that, that it may hardly seem decorous to stand so near it. He was a *chosen Vessel of Christ*, separated (as Paul) from his mothers womb, though

though not actually called, till 14. or 15. Years standing in the world, (twas longer ere *Paul* was called) during which time, such was the complexion and constitution of his Spirit, through ignorance of God and his wayes; as rendred him acceptable company to those they call good fellows, (yet at his worst, restrained from that lewdness, intemperance sometimes leads into, which he hath been oft heard to thank God for) and so long he found tollerable quarter amongst men. Then God did by some signal impressions and awakening dispensations, startle him into a view of the danger of his condition. On this, he and his former jolly Company came presently to a parting blow. Yea this change and new steering of his course, contracted enmity to him in his fathers house, (*Mat. 10. 36, 37.*)

It was also suggested by the Bishops to the then King, concerning him, That the heir of a considerable family about his Majesty, was grown into dislike of the Discipline and Ceremonies of the Church of *England*, and that his Majesty might do well to take some course about him. On this, the then Bishop of *London* took him to task, who seemed to handle him gently in the Conference, but concluded harshly enough against him in the Close.

In fine, seeing himself on all hands in an evil case, he resolved for *New-England*. In order to this, striking in with some *Non-conformists* which intended that way, his honourable Birth, long Hair, and other Circumstances of his Person, rendred his fellow-travellers jealous of him, as a Spye to betray their Liberty, rather than any way like to advantage their design. But he that they thought at first sight to have too little of Christ for their company, did soon after appear to have too much for them. For he had not been long in *New-England*, but he ripened into more knowledge and experience of Christ, than the Churches there could bear the Testimony of. Even *New-England* could not bear all his words, though there were no Kings Court or Kings Chappel, *Amos 7. 10, 13.* Then he returns for *Old-England*. Shortly after, the leading and preparatory passages to the Long Parliament and the late great publick changes, drew on. From the beginning of that Parliament, he became such a drudge for his Countrey, so willing on all accounts, both in Person and Estate, to spend and be spent (in his chargeable circumstances and unwearied endeavours for the publick Good, and just Liberties of men as men, as also for the advance of the Kingdom of Christ in these Nations) as I know not any former age or story can parallel.

His Principles, Light, and Wisdom were such, that he found the bare mention of his utmost aims amongst his fellow labourers, would

(in all probability) to expose him to censure from all parties and sizes of understanding, as would disable him for doing any thing at all. He was therefore for small matters rather than nothing, went hand in hand with them, step by step, their own pace, as the light of the times would permit. He was for quitting still the more gross disorders in Church and State, (corruptions in Courts of Judicature, Popish and Superstitious formes in Religion, and wayes of Worship) for what he found more refined and tollerable. But he ever refused to fix his foot, or take up his rest in any Form, Company, or Way, where he found the main bulke of Professors avowedly owning, but such inward Principles of Life and Holiness, as to him evidently lay short of the glory, righteousness, and life hid with Christ in God. He was still for pressing towards the mark, *Phil.* 3. 14. He was more for Things than Persons, Spirit than Forms.

This carriage of his, all along in *New-England* and in *Old*, exposed him as a mark for the arrow, from almost all sorts of People, rendring him a man of contention with the whole earth; Yet was he all along a true Son of Peace; a most industrious and blessed Peace-maker, to the utmost of his power, for the reconciling all sorts of Conscientious men, (whatever variety of Perswasion or Form he found them in) to one another, and to Christ.

He never affected any military employment. He was in a littler sense, free from the blood of all men, as well as in a spiritual, by his faithful performance of the duty of a Watchman, not shunning to declare unto all men the whole counsel of God, *Ezek.* 18. and 33. and *Acts* 20. 27. They that call him a man of contention, what would they have said of *David*? He (though a man after God's own heart) had so abundantly shed blood in his great warrs, that it was objected as a reason against him, why he should not have the honour of building a house unto the Name of the Lord his God, *1 Chron.* 22. 7, &c. Yea, he left order with his son *Solomon* on his death-bed, to take such course with *Joab* and *Shimei*, that their hoary heads might be brought down to the grave with blood, *1 Kings* 2.

He was no humourfom conceited maintainer of any perverse or irrational opinions, but a most quiet calme, composed speaker forth of the words of Truth and soberness, at all seasons, upon all occasions, and in all companies. He was full of condescension and forbearance, hating nothing more in his very natural temper, than brangling and contention. He would keep silence even from good, (though his sorrow was stirred by it, and the fire burned within, while he was mu-

sing, *Psal.* 39. 1, 3.) in case that either wicked, or but short-sighted good men were before him, that he perceived could not bear more spiritual and sublimated Truths; *John* 16. 12. *He became all things to all men, that he might by all means save some,* *1 Cor.* 9. 22. His heart was of a right Scripture latitude, stood fair and open for any good, but no evil. All sorts of conscientious inquirers after Truth, found a friendly reception with him; yea, he was in a constant readiness to perform any warrantable civilities to all men. Any thing that was good he owned, and cherished in the honest moral Heathen, legal Christian, or spiritual Believer; and so, sought opportunity by honest insinuations to catch them with guile, and lead them forward into more excellent Truths, *2 Cor.* 12. 16.

But more particularly yet, to undertake that general Reproach that was cast upon him, to wit, *That he was a man of Contention from his Youth up, where ever he came or had to do, in New-England, or in Old.*

He was a true Believer, that's enough, if ye knew all, to set all the World against him. He was not of the world, and therefore hated by it, *John* 15. 18, 19. He was partaker of God's holiness, (*Heb.* 12. 10.) had eternal Life abiding in him; stood possessed of the Wisdom and Words of that Life which the holy Ghost teacheth (*1 Cor.* 2. 13.) and he could not but speak forth the things he had heard and seen. Then there's no dealing for him, *Rev.* 13. 17. Divine Truth seems most frightful and contrary of all other, to men; puts all men to a gaze; renders the witness-bearer thereof, like *Jeremiah, a man of contention with the whole earth.* He needs no other occasion of controversy; the meer and single declaration of this truth will do it. Here's the ground of the quarrel with him; for this, every one will curse him, *Jer.* 15. 10.

This was *Paul's* case, even amongst the professing Churches of Christ, converted by his Ministry, that were yet but in their own Legal short-sighted-spirit, they were ready to have pluck'd out their eyes, and have given them to him, while gratified by him in the first branch of his Ministry, for renewal of the Law, or the ruling activity of their own rational powers, in them; But let him speak a word of the divine Life, (broadly and plainly, in its distinction from their present attainment) that is to be propagated in them by another birth, he is presently looked upon as an enemy.

There are two births or formations of Christ in the souls of men. Those that stay with unwise *Ephraim* in the first, (which

is but that state or place, whence the true Heavenly Seed and Children of God, do break forth, *Hos. 13. 13.* refusing to be born of God, (*John 1. 13.*) Of the will of God, (*James 1. 18.*) By the new second, and more excellent Birth, will in fine appear in their colours, false brethren, that will hate and slander their own Mothers Son, *Psal. 50. 20.* In order to this second birth, under the metaphor of a Mother, *Paul* saith, *He travelled with the Galatians again, till Christ, in his second, more excellent appearance and communicable life, be formed in them, Gal. 4. 19.*

Veritas odium parit, (Truth brings hatred) is a Proverb that holds too true, in all sizes and kinds of Truth. Let a man take upon him the boldness to exercise but his Moral-Philosophy-Principles, in giving check to the open Enormities of his time, drunkenness, beastliness, swearing, and the like, he makes himself a prey. *He reproves a scorner, and gets himself a blot, Prov. 9. 7.* This is his portion from the lewd multitude, that will but attempt so much as with the *Pharisees*, to wash the outside of the dish and of the cup; to circumcise and lop off the wild excrescencies, and exuberant superfluities of naughtiness. *Sir Thomas Moore, Overbury*, and many others, for their faithful counsel on such accounts, have been cut off.

If *Socrates* a heathen Philosopher, through the sublimity of his speculation, cannot own the Magistrates Religion, but give his Testimony against *Polytheisme* or a plurality of Gods, he must die for it without remedy. If *Seneca* and other Stoicks declare against the corrupt manners and brutish practises of the generation amongst whom their Lot is cast, they are not like to scape much better.

The main bulk of mankind is so plunged and lodged in wickedness, or the wicked one, the Devil, *1 John 5. 19.* and *Chap. 3. 12.* that they'll not endure a word against downright Bruitism. But for the true Believer that comes forth in and with the Spirit, Testimony, and everlasting Gospel of Christ, he must expect to become hatred, even in the house of his God, (*Hos. 9. 8.*) As it fared with *Paul*, in the Church of *Galatia*, *Gal. 4. 16.* Yea, *Paul* himself, when an eminent practitioner in the righteousness of the Law, or of Man, was the hottest and maddest persecutor the spiritual believer had, and verily thought that he ought to do what he did therein, (*Acts 26. 9. 11.*) as Christ had foretold in like case, (*John 16. 2.*) *They shall put you out of the Synagogues, yea, and whosoever killeth you, will think he doth God service.* Your brethren that hated you, that cast you out for my Names sake, said, *Let the Lord be glorified,* (we doubt not but we glorify God herein, by punishing and excommunicating such Here-

ticks and Blasphemers) but God himself takes up the Controversie very short, telling his out-casts, he will appear to their joy, and their enemies shall be ashamed, that cast them out, *Isa. 66. 5.* Paul saw this bitter ignorant zeal in the professing Churches at *Jerusalem*, which he had had experience of both wayes; in himself towards other Saints, and in other *Pharasaical sticklers*, lately towards him. He therefore chose rather to cast himself upon the Heathen Magistrate for his tryal, than be returned to them; and *Festus* answered, unto *Cesar* shalt thou go, *Act. 25. 11, 12.* He did make the better choice, for the Jews were ready to destroy him immediately, without a hearing, (*Act. 23. 12, 15.*) *Cesar* gives him a breathing while; He escapes his Sword two whole years, what ever more, *Act. 28. 30, 31.* Yet suffers at last under that *Lyon Nero*, whom he had for a season been delivered from, *2 Tim. 4. 17.* Tyrannical Magistrates are so metaphor'd in Scripture; as also by others, Beasts, Birds, and Fishes of prey, the most potent and ravenous Creatures in Air, Earth, and Water; Eagles, Dragons, Lyons, Unicorns, Bears, Wolves, Foxes, the Leviathan or Whale, &c. But God hears, that is delivers, his humble broken-hearted Saints, from the horns of such Unicorns, saves them from the Lyons mouth, (*Psal. 22. 21.*) that is, from the powers of the darkness of this World, (Devils, or Men by them influenced) till they be enabled to triumph over death, and conquer them by dying.

Satan is called, *The God of this world, the great red Dragon*, (of a bloody, murderous colour) the root, father, and spring of all corrupted worldly Magistracy, and arbitrary domination. Pharaoh is called, a Dragon, (*Ezek. 29. 3.*) And it is written, *As a roaring Lyon and a ranging Bear, so is a wicked Ruler over the poor people, Prov. 28. 15.* Her Princes are like Wolves, ravening the prey, to shed blood, destroy souls, and get dishonest gain, *Ezek. 22. 27.* Her Judges are evening Wolves, they gnaw not the bones till the morrow, *Zeph. 3. 3.* In Herod, they are termed Foxes, *Luk. 13. 32.* Such Foxes (amongst others) are taken notice of, as spoilers of the Vines, (*Cant. 2. 15.*) Walters of the true Churches and People of Christ, by their sacrilegious intrusions, and magisterial lording it over those, that after the way which men call *Herefie*, are rightly worshipping the God of their Fathers.

What a world is here for a Believer?

To the generality of brutish men, an honest moral Heathen will be reputed a Phanatick. The Legal Christian, with his Ordinances, and imputed righteousness of Christ for his Justification and acceptance with God, (though but upon the terms, and in the renewed
Princi-

Principles of the first Covenant) will appear so, to the honest Heathen. The spiritual Man, as born of the will of God, partaker of the Divine Nature, (the proper New-creature Principle of eternal Life, that qualifies him for the steady, Sonly obedience, in the spirit and way of the new and everlasting Covenant) he appears a Phanatick to them all; a Fool, a Mad man; *The Prophet is a Fool, the Spiritual man is Mad;* (Hol. 9. 7.) *Yea, he is reputed so in the house of his God,* vers. 8. *amongst his mothers children,* Plal. 50. Thus the Jewes, Christ's own People, said of him; *He hath a devil, and is mad; why hear ye him?* Yea his very friends go about to lay hold on him, for, said they, *he is besides himself,* Mark 3. 21. The Servant is like to find but harsh entertainment where the Lord is thus handled. The brutish party of men is incomparably the greatest and will carry it by Vote. The honest Heathen, and the Legal Christian, will all joyn with them, to call the Spiritual man *mad*. The very Christ, Christ in Spirit, the very Christian, the Spiritual man, he is cast out of all their Synagogues. *Away with him, away with such a fellow from the earth* (say they) *it is not fit that he should live,* Act. 22. 22. We find the Jewish religious party that served Paul thus, striking hands with a profane Interest, Act. 17. 5, 7. Through envy at the spiritual believers Faith and Testimony, *they call to their assistance certain lewd fellows of the baser sort, set all the City in an uproar, assault the house of Jason, dragging him and other brethren before the Rulers of the City, and crying, These that have turned the World upside down, are come hither also; and do contrary to the Decrees of Cæsar, saying, there is another King, one Jesus.*

This is the charge at all adventures; they matter not much for proofes, while they can find stones, as they served Steven, Act. 7. The World is turned upside down indeed. But understand how, *O ye brutish among the People; ye fools, when will ye be wise?* The honest Heathen is soberer than you; the legal Christian is soberer than he; the spiritual man is the soberest of all, and he is reckoned the most disordered. He speaks forth the words of greatest truth and soberness.

The case then is this; when the World is in a mad, brutish, disordered hurly burly, they that attempt to bring righteousness a-floate, are accused of turning it up side down. Setting all to rights, is reckoned the greatest Confusion. The Rights of the Kingdom, are reckoned the Wrongs of the King; and many, with whom the true native Rights of an earthly Kingdom will down, are ready to startle at and resist the rights of Christs Kingdom, in the Spirits and Consciences of men. Even they will be ready to say of the Assertors of such Rights, *that they are no longer fit to live in the World;* that's man's judgement.

The

The World is no longer worthy of them; that's God's, Heb. 11. 38. 'Tis plain, God and men are of exceeding contrary Judgements concerning the true believer. 'Tis as plain, We must all appear at last before the Judgement seat of Christ, for our final sentence. 'Tis plain also, that we ought to obey God rather than Men, Act. 5. 29. And not to be the servants of Men in things pertaining to God, 1 Cor. 7. 23.

From the cross constitution then which this world is generally found in, to all Truth, but most of all, to the Spiritual and Sublimest sort of Truth, it may appear, what a hard time a Believer is like to have of it, if he stand up for the Cause and Interest of God against the Devil, who is called *the God of this world*, 2 Cor. 4. 4. Here is the grand competitor of Christ, that struggles for the Sovereignty, *the great red Dragon*, Rev. 12. 3. This is he that musters up, animates and influences the sons of men, to fight against God, that he may exalt himself in them, *above all that is called God*, (2 Thes. 2. 4.) *Working in the children of disobedience at his pleasure*, Ephes. 2. 2. Do you see your General, O ye sons of men? will ye still fight under his Banner? Consider the main Impostures of this self-transformer, whereby you are beguiled into his Interest.

First, He seduces your Understanding into this most false perswasion, That he is the highest rational Being, to whom doth of right belong the Legislative Authority and Supream Magistratical Dominion over the whole earth, as God of this World, under whose influence and dictates, all earthly Thrones and Benches of Judicature, ought to proceed in judgement. Under this pretended and assumed Title of the highest rational Being, he expects to be owned and submitted to, as requiring no allegiance or obedience from his Subjects, upon any other terms, than as he approves himself to their Consciences, to mannage his Government exactly according to the Principles of humane Nature and Rules of right Reason.

Secondly, He assumes and challenges to himself, the Authority of the highest Spirit of Truth, boasting himself, as the infallible Teacher and Guide in matters of Faith and divine Worship, in all things pertaining to the good and salvation of Souls. Having thus assumed to himself these two grand prerogatives of Christ's Crown, as the Supream Head, (not under but above Christ himself, yea, in direct contradiction to him) in all Causes, and over all persons, as well Ecclesiastical as Civil, 'tis obvious to imagine, what Titles Christ and his followers are like to have from this Dragon and his.

First,

First, They will boldly and openly assert, that that which is indeed the spirit of Christ, in him and his, is an irrational, Fanatick spirit, destructive to all natural Order, and good Government, in humane Society.

Secondly, That it is a deceitful deluding Spirit, destructive to all sound Doctrine, divine Institutions, Church Order and Rule.

In these four things, this grand Antichrist is the liar, *that denies Jesus to be the Christ*. Under which Generals are comprehended multitudes of Particulars in his skilful methods of delusion, needless here to be enumerated. He that hath once gained these four points in the generallity of men, will easily out-vote and cry down Christ and his, for Blasphemers and Disturbers of mankind, and accordingly handle them. He prevailed even with the learned & Religious *Jewes*, to serve Christ thus. Yea, he attempted to seduce Christ himself to his party, to own him for God, fall down and worship him. Christ refuses; He therefore steers another course; sets the *Jewes* upon it, to call him *Blasphemer*, and say, *he hath a Devil*. This is one step towards the accomplishing of his design; when he hath once engaged men to say of Christ and his followers, that *they are Blasphemers and Devils*; he that thus makes them liars will make them Murderers too; they will soon cry, *Crucifise them, Crucifise them*, right or wrong; *Away with them from the earth, it is not fit that they should live*. Christ hath told us these things before hand, (*Joh. 15. and Chap. 16. 1. and 4.*) that we should not be offended or surpris'd, when they really come upon us. If they have done these things to the green tree, what will they do to the dry? *Luke 23. 31. The Servant is not greater than his Lord, Joh. 15. 20. If the Master be called Beelzebub, how much more shall they call them of his household?* *Matth. 10. 25.* Satans followers have the start of Christ's for number, they out-vote them clear. He ha's four hundred lying Prophets against one true, *1 Kings 22. 6. and vers. 20, 23.*

I suppose you may discern by this time, whether this Sufferer or his Enemies were in the fault, that he was reckoned *a man of Contention*. But peradventure this may yet grow clearer, by considering his Principles.

He spake much of Principles. What meant he? Some Fundamental Truths, worded and propounded in a Book, as *Perkins his Six Principles*, or the like? He meant inward ruling Principles, or Springs of Life and operation in men. By taking a little freedom in handling this Point, I shall give you aim at his Principle, in its proper Character of distinction from all other Principles. 'Twill be requisite here to take notice of all the Principles of Life and Operation, Man is capable

capable to be found in, or does actually live and come forth in the exercise of.

That Nature, that gives the distinguishing Form or Character to any Creature, and is the immediate spring of all its operations, is the proper Principle of its Life ; be it divine, angelical, humane or sensual Nature. The Faculties or Principles of operation, situated, founded and rooted in each Nature, to wit, the discerning and desiring powers, called (in Men and Angels) Understanding and Will, do receive their respective denominations from the Nature they are seated in and belong unto; and so are termed divine, angelical, humane or sensual Principles of operation.

For instance, The Understanding and Will of participated divine Nature, in the true heirs of God, are divine, spiritual, heavenly and high.

The Understanding and Will of meer humane Nature, at best, are but natural, fleshly, earthly, and comparatively, low; holy flesh is but flesh, *Jer. 17. 15.* Renewed, refined, adorned Nature, is but Nature; a goodly, beautiful, but a perishable thing, *as the flower of the field, Isa. 40. 6.* *As the man is, so is his strength,* so are his works. The righteous works brought forth but in the ruling activity of renewed humane nature, entering into competition with the righteous works, duties and ordinances, observed and performed in the Life and ruling activity of participated divine Nature, become more loathsome to God than all the debauchery and shame of polluted Nature, that is but the result of *Adams* first transgression, and not of the reiterated and more fatal Apostacy in our own persons, after a revival from our native death in trespasses and sins.

Those that bring the righteousness of man (or the righteous works, performed in the single power of renewed humane nature) into a self-exalting preference to the righteousness of God (or the righteous works and duties performed in the ruling power of participated divine Nature, taking the humane into a subordinate co-operativeness therewith) may find what entertainment they are like to meet with from Christ, in the case of the foolish Virgins, and of those that cast out Devils, or preach down the corruption that the devil brought into our Nature, *Mat. 25. 12. and Mat. 7. 22, 23. Depart from me; I know you not, ye are workers of iniquity.* That's the answer to both, plead while they will, or say what they can.

Casting out Devils, preaching the corruption of Nature down, the righteousness of it up, so as to render men wise, strong and honorable in Christ, (*1 Cor. 4. 10.*) Is this offensive? No; But the telling them, this

this is the place or state of their Rest, concerning which the Master saith, *Arise, depart, let us go hence, this is not your rest*, Micah 2. 10. Joh. 14. 31. You are liable here, to return with the dog to the vomit, draw back to perdition, to be afresh invaded and finally triumphed over by sin and Satan, as is expressed, 2 Pet. 2. 20, 22. Heb. 10. 39. and implied, Rom. 6. 14. You must therefore quit this first-creation-state and forme of life, at best, by way of sacrifice, (Rom. 12. 1, 2.) or you will never come to the Father, whither Christ is gone to prepare Mansions for those that follow him whithersoever he goes. No man can be thorowly happy and at rest, till this corruptible be dead, in and with the Lord, by which meanes onely we may come to inherit incorruption. Here's the highest sense of *Ante obitum nemo, &c.* No man can be blessed till he die; He that is made willing thus with Christ to lose Life, shall find it, and whosoever will save his Life shall lose it, and never attain the Life that is unchangable and eternal, Mat. 16. 25.

The corruptible frame of man at his best estate, was never intended or warranted by God, either in the primitive purity or greatest possible renewals thereof, to be the place of God's rest, or the state that Man should rest in. One crucified, broken-spirited man, that's made willing to be taken in pieces, and be so joyned to the Lord as to become one spirit with him, is more valuable to him, than all men and angels, or whatever glory and excellency is to be found in the whole first-creation, Isa. 66. 1, 2. *The Heaven is my throne, the Earth is my foot-stool, but where is the place of my rest? All these things hath mine hand made*, in the first creation. I look for regenerated, transformed new-creation things, in order to which, the old fabrick or tabernacle must be taken down; *To this man will I look* (or have respect) *even to him that is of a poor and contrite spirit*; This is the place of my rest, so Isa. 57. 15.

Man in his first-creation frame, or in whatever renewal of it since the Fall, is but the house on the sand, founded on the mutable, wavering Principles of humane Nature. Many that pretend to be great master-workmen in Divinity, warrant this for the right building on the rock, that will stand it out in all stormes; the true spiritual building, (1 Pet. 2. 5.) into which they need never fear Satans return, (as Mat. 12. 44.) or any fresh Invasions and Revolutions of their old sins into the exercise of dominion over them again. They cause their hearers and followers to hope that they will confirm this word, Eze. 13. 6. But the walls of this building are faulty as well as the foundation. They daube up all with the untempered mortar of refin'd

humane Nature; nothing of the divine Nature, wisdom and righteousness of God, will be admitted into their building. Building therefore and builders will all tumble together, when the storm comes; and then also will the sandy foundation thereof be discovered, *vers.* 13, 16. Blind leaders and blind followers, will both into the ditch together, *Mat.* 18. 14.

Both these buildings (*Mat.* 7. 24, 27.) had their beauty, their glory while both stood. To man's eye, that with the sandy foundation and untempered walls, generally carried it. The more visible, literal natural godliness in their renewed flesh, or humane Nature and Principles, look'd fairer to man, (that judges by outward appearance) than the spiritual, mystical, hidden Life and Godliness, in the house upon the rock, which has nothing but the broken, crucified, transformed Principles, and more undiscerned cooperations of humane Nature, to set off its self by, to man's judgement.

The Children of the first house or kingdom of Christ, shall be cast into utter darkness, and many heathens, publicans, sinners, and *Mary Magdalenes* shall be taken over their heads, and caused to sit down with *Abraham, Isaac, and Jacob*, in the spiritual house, (*1 Pet.* 2. 5.) the building on the rock, (*Mat.* 7. 24.) the second and more excellent kingdom, that cannot be shaken, *Mat.* 8. 11, 12. *Heb.* 12. 26, 28; *Esay* is reckoned very bold for saying this, (*Rom.* 10. 19, 21. *Isa.* 65. 1, 2.) which *Moses* said before him, (*Deut.* 32. 19, 21.) and Christ after him, *Mat.* 9. 12, 13.

Cleansedness from the pollutions of the World, corruption of Nature, revival from their death in trespasses and sins, hinders not but Satan may re-enter, old sins recover dominion, and so the members of that building on the sand, that kingdom or heaven that may be shaken, (*Hib.* 12. 26, 27.) may come to be trees twice dead, fit only to be plucked up by the roots, cast into the fire and burned, *Jude* 12. and *Heb.* 6. 8. *2 Pet.* 2. 20, 22. *Mat.* 7. 22, 27. and *Chap.* 12. 43, 45. *Ezek.* 16. 38. And as it is not the present freedom from natural pollution, so neither is it the ornament of excellent gifts, supernatural or infused humane learning, (much less, natural parts, and acquired humane learning) the tongue of men and angels, (all dexterity of expressing, their conceptions either intuitively or by a sound of words, incident to those two choicest ranks of creatures, in their first-creation-capacity) that can secure them from being but as sounding brass or tinkling cymbals, *1 Cor.* 12. 31. and 13. 1. *Ezek.* 16. 1, 19. A great noise they may make, a great reputation they may have, as the only compleat interpreters of the Oracles of God, yet all amounts but

but to an indistinct, uncertain sound. No man can tell thereby how to prepare himself to the battel, (*1 Cor. 14. 7, 8.* and *Ezek. 33.*) what weapons or what armour to provide. They gave no right character of those spiritual weapons, mighty through God, for the pulling down of strong holds in ourselves and others, (*2 Cor. 10. 4.*) or of that whole armour of God (*Ephes. 6. 11.*) wherein alone the true believer is able to wrestle it out, not onely against flesh and blood, but against Principalities, Powers, Rulers of the darkness of this world, and spiritual wickedness in high places, *vers. 12.*

The onely new-creature spirit in man, that is greater than he that is in the world (*1 John 4. 4.*) is set at naught by those that warrant the first building secure; is contradicted, blasphemed, called the devil. The wisdom of God is by them tearmed the wisdom of the Serpent. Did not matters go thus between Christ and the Master-builders in Religion amongst the Jews? They reject the chief corner stone, (*Psal. 118. 22.* *Mat. 21. 42.*) and how is their house like to stand? it may indeed be emptied of filth; swept, cleansed, garnished with excellent gifts and ornaments, (*Mat. 12. 44.* *2 Pet. 2. 20.* *1 Cor. 12. 31.* *Ezek. 16. 9, 13.*) Yet in all this flourish, there may be a deep unsuspected ignorance, or inadvertency of the more excellent way, the way of love, or state of divine Life, wherein the stones of their building, members of their Churches are capable to be brought forth, by being broken and formed up anew, into an unchangable harmony and indissoluble union of spirit with the Lord, *1 Cor. 6. 17.* If this be gain-said, the onely spirit and spiritual harness that accommodates men for a succesful contest with the devil and all the powers of darkness, is wholly laid aside. How then shall we fight the battels of the Lord, when that very faith is decried as a diabolical fiction, that is the onely principle of Life in men, whereby to undertake, resist, conquer, triumph over the devil, and swallow up death it self into victory? Let us no longer be flattered by our crafty over-reaching adversary, into a security and satisfaction in such armour and weapons as he knowes he can strip us of at pleasure, and re-enter.

The renewed spirit of man, (however accomplished and adorned with spiritual gifts) the wisdom, the righteousness of man, are not the spirit, the weapons, the armour of God, nor can secure any man from the most fatal and irrecoverable apostacy. Many stars of the first magnitude, as to all this glory and ornament, have often been known to fall from this kind of Heaven, or Kingdom of man's righteousness. Besides all the sad instances in former ages for this, have not the late years of *Englands* deliverance, brought upon this stage of ours, and

exhibited to our view, multitudes of teachers and professors, who have notably shined forth in this glory, wisdom and righteousness, through the knowledge of Christ after the flesh, accompanied with excellent gifts, and yet through a spirit of enmity and contradiction, (a root of bitterness springing up in them, *Heb. 12. 15.* against the more excellent way, the Life of Faith, the Cross of Christ, the true Circumcision, which worship God in the spirit, *Phil. 3. 3.*) have most evidently apostatized from, and lost even that they had, yea and have been the meanes of betraying the whole Nation afresh, and rolling all back again into more insufferable bondage than ever? We may say and hear this with weeping. And moreover do we not yet daily experience an instability in such principles, ornaments, weapons, armour? Are not multitudes of professors at this pass still, yea and nay, off and on with God, and so with sin and satan to? And will it alwayes be so well? Will these wavering Principles, this unstable kind of life and righteousness (if not quitted for a better) be ever able to secure us from a final parting with God, and entire closing with the devil, as one spirit with him? The unstable nature of man's first creation, at best, must either ascend into a fixed union with Christ in spirit, and so contract an everlasting disability to any thing which is evil, (*2 Cor. 13. 8.*) or else it will descend into a fixed union with the devil, and thereby contract an everlasting inability to any thing that is good. The first created freedom of man's will to good and evil, the liberty of the sons of men, however renewed again by Christ, will be finally swallowed up, either into a diabolical freedom to evil onely, and not at all to good, or into a divine freedom to good onely and not at all to evil, which is the glorious liberty of the sons of God, wherewith Christ makes those that receive him, free indeed, *John 1. 12. and Chap 8. 36.*

Let us then put off the armour of man, even of the renewed old man, (as David did Sauls) and put on the whole armour of God, the new man, which after God is created in wisdom, righteousness and true (or everlasting) holiness; *Ephes. 4. 24.* Then the spiritual Goliath will certainly fall before us. 'Tis the divine new-creature-Life onely, with spiritual weapons, can over set all his power of darkness, and detect all the crafty stratagems and methods of delusion, to the last period of his mystery of iniquity.

Professors in the first-building, flourishing in the wisdom, glory and righteousness of the Law, or of the ruling activity of renewed humane Nature, and rectified rational Powers, (though received from Christ himself, as no mean fruit or benefit of his death) if they oppose, contradict and blaspheme the true fighting, conquering and reigning prin-

principle of divine Nature in the second, they do thereby become worse than those foolish and contemptible sinners of the *Gentiles*, that never yet peeped out of the bondage of sensual Lusts. Men of this spirit in Religion, stand every moment liable to be run a ground by Satan, into the most dangerous and remediless posture of all, a latter end worse than their beginning, a state of sin and sorrow, unchangeable.

This we are still to have in our eye. Where ever two or more natures meet together in any creature, 'tis the true interest and concern of that creature, to yield up the Scepter and Government over all other nature, life and operation in it, to that which is in it self superiour to all the rest, and best able with safety to manage the whole person. Divine nature, that is the highest Principle of Life and operation communicable to man, will upon no lower terms enter as an ingredient into his constitution, than to be king. 'Twill be *Cesar* or nothing. 'Tis man's interest, privilege, security, it should be so. *'Tis not in man that walketh*, at his best estate, with stability, certainty and continuance, to direct his steps, Jer. 10. 23. He is therefore (in a sort) under the curse of the Law, even whilst he is working the righteousness of it, because not in the continuing principle. For 'tis said, *Cursed is every one that continueth not in all things which are written in the book of the Law to do them*: Paul alledges this as a warning-piece to those that were of the works of the Law, or that were working righteousness but in the single activity and ruling power of their own renewed, enlightened, cleansed spirit, and humane principles, *Gal.* 3. 10.

The question is, Whether God's Spirit or our own be best at working righteousness, steering our course, directing our steps? whether Law or Grace, Old or New-creature Life, the Sovereignty of our own or God's Spirit in us, be fitter to undertake the work, keep off Satan from re-entry, sin from returning into dominion? Paul warrants us not safe from the most dangerous apostacy, under the Law or ruling power of our own renewed mind, but under grace onely, the Law of the spirit of Life, or ruling authority of participated divine Nature.

Men are ready to say here, as *Pilate* to the *Jewes* in a different case concerning Christ's person; *What, will ye crucifie our King?* Strike down the ruling authority of the Law, or sovereignty of our own renewed mind, for the directing of our steps? Yes; 'Tis best for you to let this king, this spirit be taken to task in you, bruised, sacrificed, crucified, triumphed over, and brought into an everlasting captivity and

and most desirable subjection to a better king, a better spirit, that can wilde the scepter of righteousness in you, with a more steady hand against all enemies. Men should take heed indeed of yeilding up the Scepter out of their own hands, to a worse spirit, the devil, who will not fail to use all his wiles, engines, and glittering flourishes as transformed into an angel of Light, to impose himself upon us, as our *Baal* or *Moloch*, our Lord and King. Such error may involve us in a more dangerous, hardened, fixed enmity to all farther visits or approaches of the Redeemer, than ever, and in a remediless deprivation of all further benefits of his sacrifice and death.

It was the refusal to surrender up the ruling power of their own renewed spirit, to be bruised, crucified, and triumphed over by the fire-baptism of the spirit of Christ upon it, that made the Princes of this world, the Priests, Scribes, Pharisees, and other professing Jewes, (1 Cor. 2. 8.) that were reigning as Kings, as to the righteousness of the Law, (1 Cor. 4. 8.) cry out so eagerly and prevailingly to *Pilate*, that Christ himself might be crucified. He that is not made willing by the second, divine, new creature-birth of Christ in him, to have the first birth of a renewed humane life and Principle in him, thus handled, will be sure to prove a spiritual Idolater at last, become a member of mystical *Babylon*, *trample under foot the Son of God, count the blood of the Covenant, wherewith he was sanctified*, in the first birth, (as it is offered in a farther, and greater benefit thereof, for the working this spiritual new-creature-form and more excellent spirit in him) *an unholy thing*, a diabolical figment, *doing thereby despite to the spirit of grace*, which is the sin against the holy Ghost, *Heb. 10. 29. Mat. 12. 31, 32.*

'Tis better to be servants and subjects under God's spirit, then Rulers in the sovereign authority and uncontrolled activity of our own. God's service is that perfect freedom wherewith the son makes us free indeed, our sovereignty leaves us liable to eternal bondage. 'Tis better in this sense also to obey God rather than men, his spirit in us, than our own; yea, to bring our own, with all that before it was Ruler of, into pure and everlasting subjection to God's; we shall otherwise be sure to find our selves at last, under the dominion of sin again.

Let as many natures as will, be in man, that nature or principle of Life and operation in him, that rules, denominates the person. If sensual nature in its operations, desires and delights, bear sway in a man, over the head of his own rational powers, (causing them to truckle under it, and become serviceable in their witty pleadings and devisings

to gratify and humour that, over which they should be rulers) that man is a beast. If rational powers bear sway over sensual, he is a man; If spiritual, a Saint. The participated divine nature is the only spring of the power of godliness in man, and sure foundation of eternal Life; *The grace of God, that bringeth salvation, teaching effectually to deny all ungodliness,* open and myſtical to, *Tit. 2.*

How apt are men to give up the ſcepter and ſoveraignty over themſelves, into the hands of the baſeſt principle of Life in them, ſensual? and how apt is that to catch at the ſcepter, as the baſeſt of men have been uſually catching at viſible Thrones and ſoveraignty over others that are Princes in underſtanding, a hundred times more men than themſelves? Such Princes are oft walking as ſervants upon the earth, when ſervants are upon horſes; It is an evil, an error which proceedeth from the Ruler, to ſet folly in great dignity, and let the rich ſit in low place, *Eccleſ. 10. 5, 7.* Thoſe men that are willingly ſubject to the baſeſt luſts of ſensual Life in their own perſons, are willing to ſet up the baſeſt of men on outward viſible Thrones, over them, (*Dan. 4. 17.*) that they know are in bondage to the ſame inferiour luſts with themſelves, and therefore ſuch under whom the godly man ceaſeth, and the vileſt men will be exalted, *Pſal. 12. 1, 8.* What amounts all this to, without us and within us, but a moſt irrational yeelding up our ſelves into captivity, under the ſoveraign authority of the bramble? as in *Jorham's Parable, Judg. 9. 7, 15.* In ſuch caſe, the bramble, when once it finds it ſelf ſecure in the Throne, will not fail to domineer over the other trees, fig-tree, vine, olive, or whatever elſe, as if it were really the beſt of them all, and no man muſt ſay to the contrary. Yea, to ſuch unimaginable degrees of folly and preſumption are the ſouls of men liable to be baffled by the devil and their own hearts, as 'tis not altogether improbable, men of debauched conſciences and brutiſh converſations, may think the ſuperiority and domination over men of Principles and Conſcience, was theirs of old, and though now and then interrupted, will be returned back into their hands again, as their right.

Man, that is called *a little World*, may receive inſtruction from what is obſervable to him in the greater, for the giving of him aim how much he is concerned to be yeelding up all inferiour Life and operation in him, to the ſacrificing knife and transforming activity of the divine Nature, or heavenly manhood of Chriſt, in order to be reduced into an abſolute harmony with & ſubjection thereunto. By this change he receives his own again with uſury. He loſes the good, holy, but corruptible, vaniſhing Life, liberty and righteouſneſs of the Sons

of men, and findes in the room thereof, the more excellent, most holy, incorruptible marvellous light, life, wisdom, righteousness and glorious liberty of the sons of God. He findes himself enabled to do all things for the Truth, in the power of God's spirit, and disabled to do any thing against it, in his own; disabled to sin against God and wrong his own soul; such weakness is his strength; such captivity is his glorious liberty; Thus *Paul* was made weak in Christ, when others were strong and reigning as Kings, in the single activity of their own renewed spirits, which they also had from Christ, *1 Cor. 4. 8. 10.* But his weakness was better than their strength; his seeming folly and despicableness, better than all their wisdom and glory.

That the life, righteousness, glory and freedom of man at his best, are but corruptible things, all the World are my experimental witnesses, say what they will to the contrary. They are therefore to be accounted but as dung and loss, for the excellency of the knowledge of Christ after the spirit; for the wisdom, righteousness and Life hid with Christ in God, the glory that excels. Let us turn over and read the book of the visible creation, and see what occurs there, conducive to this purpose. The elements are content to loose their own single natures, essences, properties, formes and qualities, and run together into a quintessential compound, distinct from them all. The Earth parts with its vigor, for the production of vegetables. These again do readily surrender their life, without resistance, to feed the beasts of the field, and thereby find their own life again with usury, by way of resurrection, in subjection to and association with the sensual life of the Beast. The beast again looses its life, becomes a sacrifice to man, finding its own sensual life again with usury, by way of resurrection, in conjunction with and subjection to the rational life of man. This rational life of man, being yet but a corruptible, first-creation-thing, is by all this significant instruction from the very book of the Creature (as also from Christ himself, and his great Apostle, *Mat. 16. 25. Rom. 12. 1, 2.*) abundantly informed, that it is its true interest to be given up in sacrifice to the divine life, and find its own again with usury by way of resurrection, in the life hid with Christ in God. All the former sacrifices, deaths and resurrections of inferiour creature-natures, to one another and to man, (as also the subjection of vegetal and sensual powers in man, to rational) are but typical significations and teaching resemblances of this last and greatest of all, beyond which there is no other. Those that will not adventure to offer up this holy and reasonable sacrifice, their rational Life (*Rom. 12. 1.*) in hope of the better resurrection, (*Heb. 11. 35.*) but chuse to remain

main

main in the single glory and sovereign activity of renewed humane nature, the great master of the family himself intimates to them, that this is but the state of servants, that abide not in the house for ever, whereas those that are made willing to resign the life and sovereignty of their own nature and principles, and become willingly subject to communicated divine life, and God therein, are the true sons that abide in the house for ever, *John 8. 35.*

But between the natural, first-creation Life of man, and the spiritual or divine Life by the new-creation, the great deceiver, (as transformed into angel of Light) when he sees us gazing after this superior dispensation, is ready to present himself to us, as Christ in spirit, or the holy Ghost, and obtrude upon us angelical Nature of the first-creation-frame onely, to keep us yet short of the divine. In this posture, (finding men dissatisfied in their natural and legal attainments) he makes the same demands that Christ himself makes; requires the intire resignation of their wills and understandings unto him, so as not to think their own thoughts, speak their own words, do their own works, or find their own pleasure, but wait in a passive silence for his dictates and inspirations, and speak onely such oracles as his beguiling serpentine wisdom teacheth. The condition they are brought into by this imposture, is so much the more dangerous, by how much the more secure and confident they are under it, as cherished and pleased with some delusive raptures of joy from this flourishing deceiver. By this means he labours to gain more and more upon them, till they resign themselves totally up to the conducting influence of angelical nature. This is that voluntary humility and worshiping of Angels, *Col. 2. 18.* The devil attempted to bring the humane nature of Christ himself to his lure, in this main point of all; even to worship him, or become subject to his influence *Mat. 4. Luke 4.* This last and great deceit of the adversary, (together with the false mortification of things seen, attending it, where he prevails) is notably characterized, *page 340,* and so on to the 350th page of [*The Retired man's Meditations.*]

All first-creation Nature, sensual, humane or angelical, comparatively with divine, spiritual, new-creature Life, is but shaddow, letter, or significant figure and resemblance. Any of these therefore terminated or rested in, (whatever it be, from the lowest shrub of sensual, to the tallest Cedar in the first-creation, angelical nature) so as that man resolves to sit down under the ruling influence and protection thereof, as the highest principle of Life he will ever be induced to own, this will appear in conclusion to be down-right idolatry.

All obedience also to the Commands of God in the Scriptures, performed onely in the ruling activity of any first-creation nature in us, humane or angelical, is but serving of God in the oldness of the letter of the first-creation, not in the newness of the Spirit of the second.

It were well therefore, if all Controversies in Religion were reduced to this main Querie.

What is that Divine Nature, Man is capable to partake of, in the prevailing activity whereof he may be enabled to follow God fully, resist the devil stedfastly, and live in the certain assurance, and clear evidence of eternal Life?

By the divine Nature which a chosen generation are made partakers of, (2 Pet. 1. 4.) we are to understand the humane or creature-nature in Christ's person, called divine, by a communication of properties. In this blessed Mediator between God and man, it pleased the Father all fulness, or perfection should dwell, creaturely, and divine, *John 1. 19. In him dwelleth all the fulness of the Godhead bodily, Col. 2. 9. In him also dwells all the fulness of the creature spiritually, or in its most heavenly, spiritual, sublimated capacity, and incorruptible form. Christ that is perfect man, is also perfect God, very God of very God, the very form or invisible image of God, (so some render Col. 1. 15.) which, severately considered, in distinction from all creature-nature in him, is meerly and singly the object of God's own uncreated understanding, absolutely uncommunicable, invisible, or undiscernable to any meer creature capacity, natural or spiritual, for ever.*

The highest Nature or Principle of Life in any person, does by way of prerogative give the denomination and derive its title to the whole person and all that is in him, when compleatly subjected to its ruling influence. Thus all that is in Christ, who is a person undisputably Divine, is also called divine. So where the Principle of new-creature Life, or Life of Faith, is sown by Christ in any man, though it be but as a grain of mustard-seed (*Luk. 13. 18, 19.*) it will spring up into such a prevailing exercise of its spiritual senses, over all fleshly, first-creation Life and principles in him, that his whole person may thence be called a spiritual man. *David*, on this account, was called a man after God's owne heart, (*1 Sam. 13. 14.*) though he had such a remainder of his fleshly nature yet about him, as did lust and strive against the Life and operation of his spiritual form, so as that after this choice Character of his person from God's own mouth, it carried him by a kind of violence into some particular enormities, more gross than many heathens

thens were ever guilty of, from their Cradles to their Graves, in a longer life upon earth, than *David* lived.

But the solution to the above mentioned Querie, requires at least a glance farther upwards, into some brief contemplation of the Trinity, from such proper language and expression as they are exhibited to us in, by the holy Ghost, *1 John* 5. 7. and *Col.* 1. 15. 19.

In the former of these Scriptures it is written, *There are three that bear Record in Heaven, the Father, the Word, and the holy Ghost; and these three are one.* In the latter, we find these three expressions concerning Christ; *Image of the invisible God, First-born of every Creature, and First-born from the dead.*

From these two Scriptures duly compared and explicated, we might doubtless receive very considerable information touching the mystery of God, and of the Father, and of Christ, *Col.* 2. 2. In the former we find the *three that bear Record*; In the latter, the Record that is born by all the three; the Witness or Testimony, Image, Name, Glory, manifestation or threefold personal appearance they give of themselves, in Christ. In the former is exhibited to us God as the head of Christ, in his threefold essential property or spring of operation. In the latter is represented Christ as the express Character, threefold glory or personal appearance of the three that are one, brought forth by the operation of the said three essential properties in the Godhead. And as the three in the first consideration, are one God and father of our Lord Jesus Christ, so are the three in the second consideration, one Christ, Image or personal appearance of God, Father, Word, and Spirit, that manifest themselves in Christ, are one. Christ that is the Father, Son, and holy Ghost in personal appearance, Name or manifestation, is also one. God in Christ and Christ in God, are all one pure, uncompounded, infinite, eternal God, blessed for ever. God in Christ is not three persons, as three distinct individual men are, (for so there would be three Gods) but may more fitly be resembled to our capacity, by a threefold personal appearance of one and the same man; his personal appearance in the body to his fellow mortals; his personal appearance in the spirit, to angels, when his body is laid down; and his personal appearance in both together, in the rarefied and incorruptible state of both, meeting together in the Resurrection. God then as head of Christ, is three and yet one, in an absolute impersonality or invisibility. God as giving forth a threefold personal appearance of himself, in Christ, is three persons; yet so, as that he may also be said to be one person. Christ and the Father are one; *John* 17. 22. To say God the Father and Christ, is in summe, to say

all that is to be said of God, if the apostolical form of sound words may find place with us, *1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. 2 Thes. 1. 1, 2. and Chap. 2. 16.* In the second Epistle of John vers. 3, and 9. it is said, *He that abideth in the doctrine of Christ, hath both the Father and the Son.* And he that hath them, hath all, even Father, Word, and holy Ghost, revealed in and by the Son. *No man hath seen God the Father at any time,* nor ever can, any otherwise than as declared by the onely begotten Son, *which is in the bosom of the Father, Joh. 1. 14. and 18.* So *Mat. 11. 27. No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.* God and the Mediator are so one, that there's no right receiving or owning them apart. He that denieth the Son hath not the Father, and he that acknowledgeth the Son, hath the Father also, *1 John 2. 22, 23.* *Antichrist is a liar, he denies the Father and the Son.* The true believing Christian receives and ownes both, and both are one. God ha's abundantly warn'd and prohibited all men, in the Scriptures, that they neither make nor take to themselves any single creature-formes, as Images of him, by, or through which to worship him, but onely such as he ha's given of himself in Christ, before whom was no God formed, or nothing formed of God, neither shall there be after him, *Esa. 43. 10.* The Scriptures are plentiful in this testimony concerning God, under these expressions, *God and Christ, Father and Son; God considered absolutely, as in himself, and God considered as the Mediator, God our Saviour, 1 Tim. 2. 3.* The Head of Christ, God the Father, is three and one, and in God the Son he appears or shewes himself to be so. *I am in the Father, and the Father in me,* sayes Christ, *John 14. 11. and John 17. 21, 22.* He prayes for the like indissoluble union of his Saints with him, as he ha's with the Father, *That they may be one, as he and the Father are one, by his being in them, as the Father is in him, that they may be made perfect in the one Mediator, vers. 23.*

These things premised concerning the Trinity in their impersonality, and the same Trinity, as in their threefold personal appearance, God and the Mediator, Father and Son, which are one, we may, I hope, with better success descend into, and re-assume the consideration of the various creature-capacity in the same person of Christ, who is also God, and of the derivation and communication thereof to the particular persons of men and angels, who in Scripture phrase, are thereby asserted to be partakers of the divine Nature.

Christ, as he is the living *W O R D*, express Character or Image of the invisible God, (*Col. 1. 15.*) brought forth from Eternity by the peculiar

peculiar operation of the Father, yet not without the joint concurrence of the other two, is the personal manifestation of the Trinity, in a form purely divine, very God, and singly as so, is discernable to God alone, not at all to angels or men, in any capacity that ever they are to be brought forth in, natural or spiritual.

The same blessed Mediator, as brought forth in his twofold creature capacity, by the peculiar operations of the second and third in the Trinity (not without the joyn't concurrence of all the three in each) is the immediate representer of God, the root and parent to both worlds, and the immediate satisfying object of enjoyment to the natural and spiritual capacities of angels or men.

In a shadowy resemblance of Christ in this twofold creature-capacity and right stated subordination of the natural to the spiritual, was man at first created male and female, in the same person, (*Gen. 1. 27.*) before we hear of *Eve* (unless by anticipation) *Gen. 2. 22.* Rational and sensual nature, the Angel and the beast were married together in *Adam*, on these terms and with this Law, that the rational was to keep its ground and rule as Lord and Husband, (till a higher Lord came, to which that also was to become subject) and the sensual to obey and continue subject, in his individual person. So ought matters to go in every one of his posterity, and then their house, or first-creation-building would be in order; but this still, at best, is not the new creature. The new creation, by way of fire-baptism, purifies and strips this natural, first-creation form of man, of its mortality, changeableness; corruptibility, and brings it into an incorruptible form, an unchangable life of righteousness, true holiness and glory everlasting. This is the least fruit of the new-creation. Over and above all this, it brings upon a more peculiar sort of everlastingly saved men, a distinct superiour forme of manhood and more excellent glory, (in association with the spiritual and most exalted capacity in Christ) taking in and comprehending also the inferior, in the same persons.

But by what in Christ, is this transforming, new-creation work, performed upon the first-created formes and persons of angels and men?

By the highest, most excellent, and spiritual-creature power in the person of this Mediator. As the natural root and head of the first-creation, was Christ himself willing to become a *Lamb slain*, under the fire-Baptisme-activity of his spiritual and more excellent creature-form, (brought forth in him as a peculiar emanation from the third in the Trinity) which was originally unchangable, and in an indissoluble union

union with the living *WORD*, or Image of the invisible God. The duty and great concern of angels and men, is to follow this Lamb, whithersoever he go, in that transition which he was content to make under the fire-baptisme, once in the beginning of the world, and again, in the fulnes of time, when made of woman, Rev. 13. 8. Heb. 9. 26. 'Twas the sin and fall of angels & men at first, that they refused to follow this head of the first creation, in that transition he was willing to make by way of death & resurrection into the unchangable state & life thereof. On the contrary tis said of the good angels, that were content to have this fire baptism pass upon their first-creation state and glory, that whithersoever this spirit or head of the first creation looked, they looked; and whither he went, they went; *they turned not as they went*. This we find in that commonly reputed uninterpretable vision of the Wheels, Ezek. 1. 20. and Ch. 10. 11. By the way give me leave to ask, what can the four living creatures be, (Chap. 1. 5.) that are called also, *one living creature*? vers. 20, 21, 22. and Chap. 10. 15, and 20. What, but Christ, as the Spirit and Creator, Head and Ruler of the first Creation? And what signifies the *letting down of the wings of this living creature*, (Chap. 1. 24.) but the cessation from the voice of speech, from the noise of his first ministry; the dispensation of the Law, given forth by the disposition of Angels, (Acts 7. 53.) for the government of this first world. This letting down the Wings, was his becoming the Lamb slain, in order to come forth a better comforter, in the more excellent way and dispensation, upon the Throne, and that as a man, Ezek. 1. 26. and John 16. 7. And what are or can be the Wheels, (called also, *one Wheel*, Ezek. 1. 15. and 10. 13.) *moving up and down with the living creature*, Spirit and Head of the first creation, but the angelical attendance and retinue of Christ in his first-creation Government and Ministry? Some of these pass along with him under the fire-baptism, into the more excellent glory, while others (with Lucifer, their head) apostatize into a fixed and everlasting enmity against him.

How familiarly are angels in their Ministry and Magistratical government of this World, represented by Charets and Wheels? It is written, (Psal. 68. 17.) *The Charets of God are twenty thousand thousands of angels; the Lord is amongst them as in Sinai. Thousand thousands of them also continue to minister before him, when upon the Throne*. Dan. 7. 9. 10. Some of these good angels were the Charet and Horses of fire, that translated Eliah from the Earth, and delivered Elisha in Dotham from the Syrian army, 2 King 2. 11. 12. and Chap. 6. 17. What all humane forces; charets and horses have amounted to, when they have

have come to grapple with the angelical host, hath sufficiently appeared. To this effect, above seven years ago, have I heard this vision of the Wheels expounded by this blessed Martyr, with abundance of satisfactory evidence and spiritual demonstration, together with many rich, fruitful and comfortable observations thereupon, for relief of God's people (when all visible means fail) by the angelical host; the next dispensation.

But to recover our selves out of this digression; The devil and his angels (as we find in this vision) turned away from Christ their natural head, refusing to adventure the exchange of their first-creation glory and Life, through unbelief of the gain and usury thereby attainable, even the fixedness and unchangableness of what they already had, in the greater and more excellent glory, of the resurrection. By this not yielding to the conditions of passing along with their head, into the more excellent state and unchangeable form of their very natural Beings, they lost even that they had, their first creation glory, righteousness, and the Life of communion with God in Christ, marriageable therein. *Jude* tells us (*vers: 6.*) what befel them hereupon. *The angels which kept not their first estate, but left their own habitation, or head, Christ; choosing their distinct opposite Luciferian head, the devil and satan, are (with this their chieftaine) reserved in everlasting chains under darkness, unto the judgement of the great day.*

When *Lucifer* had drawn to himself and engaged a numerous party of angels with him in his apostacy, by attempting to assert, maintain, and exalt the lesser natural glory of the first creation, into a competition with, yea, a preference and opposition to the new-creature state of Life and glory in the second, which exeels; his next business was, to seduce our first Parents, and in them all their posterity, into the same opposition to new-creature Life and Glory, the true mystical Sabbath state, *THE SAINTS EVERLASTING REST*. This most desirable Rest is attainable only by our being made willing to enter into a conformity with Christ in his death, through a surrender of the single and ruling activity of our first-creation principles, at their best, and giving up ourselves wholly into a pure subjection to what we meet with that's more excellent in the second.

Angels fell more knowingly than man, (who was lower than they in understanding and strength) and therefore irrecoverably. Man fell somewhat ignorantly, (as over-reached through the woman, his weaker part, by the beguiling insinuations of the Serpent) so he and his are again set upon their feet, in some degree or other, by the mighty Redeemer, to try them over again in their own persons, how they

will

will de mean themselves, in this great fundamental point, about yeilding to the terms of a transition out of the corruptible state of the life, glory, and righteousness of their first-creation, the house upon the sand, into the incorruptible and unchangable life, glory, and righteousness of the second, the house founded upon the rock, Christ in spirit. So, *The soul that sinneth again*, after the similitude of *Adams* first transgression, after all fair warning, *it shall die* for its own personal transgression, and not for the *fathers having eaten sower grapes*, Ezek. 18. 1, 4.

In order to this new creation, Christ, in the single or double portion of his spirit, is given forth, received and owned by the sons of men, either in the unchangable, spiritualized state of his natural manhood, or also in the more exalted capacity of his spiritual, each of which gifts do baptize and transform the corruptible state of their natural man, into an incorruptible life and unchangable union with the natural or spiritual man in Christ's person, by the new and everlasting Covenant, established in all things, and sure.

The twofold creature-nature in Christ's person, (as the former and inferiour is transformed and brought forth by the latter and more excellent, into an unchangable state of Life and union therewith) is called the *WORD* of God, *that abides for ever, in them that receive it; the spirit of God, Christ in spirit, the Son of man in heaven* (Joh. 3. 13.): *that overshadowed the Virgin*, and formed for himself a fleshly tabernacle in her womb. The clothing of himself herewith for the Redemption of man, was a greater condescension than his actual coming forth in the Life, and capacity of the first-born of every creature, for the Creation of the World. Redemption is a greater work than Creation, and requires greater condescension in the undertaker. As first-born of every creature, he was in a superiority of headship to all the angels, as the works of his hands therein, the highest ranck of meer created Beings, in the first world. But when this *WORD*, (which was God, and the twofold original spring of all creaturely life and perfection also) *was made flesh, took on him the particular nature of man, (not angels) he became little, lower than the angels for a season*, (Heb. 2. 7. and 16.) and not onely so, but was content also to suffer the *visage of this flesh to be marred more than any man, and to be humbled and abased therein, even to the death upon the Cross*, Esay 52. 13, 14. and Chap. 53.

The creature-nature in Christ is so enfolded together, and hypostatically united with his purely divine form, that it receives the denomination from that supream form of all.

He is therefore called *Michael*, Gods equal, and the man his fellow, *Zech. 13. 7.* The whole person of Christ, as comprehending all fulness of perfection, creaturely or divine, is very God. But the persons of men and angels, that are brought into an everlasting union and association with Christ, in one or both of his creature forms, are not God nor Christ. For the highest denominating form in their personal constitution, is but creaturely, yet spiritual and divine, in distinction from the natural, corruptible form of men or angels, received at their first creation. The everlasting security of elect angels and men lies in their inseparable union with their head, the Mediator, in whom alone both creature capacities are in personal union with God.

The exalted creature nature in Christ, is divine, altogether lovely, (*Cant. 5. 16.*) the true Vine, (*John 15. 1.*) that cheareth the heart of God and man, as in *Jotham's* parable, *Judg. 9. 13.* It is the Spirit of God, the immediate womb, parent, & fountain-head of all new-creation life and principles in men or angels, by the fire-baptisme. An inferior work to this, is also thereby performed upon and in the sons of men; to wit, all that gradual revival of rational light & life in the moral heathen, or legal Christian, that is very obvious and familiar to observation, all the world over. The legal Christian experiences such an operative, actuating influence from this spirit, as revives, enlightens, cleanses, renews & restores him to some good measure of first-creation Life & righteousness. As for the flaws & deficiencies yet incident to his personal operations, God imputes to him or puts upon him that perfect righteousness of the Law (called *Gods comeliness*, *Ezek. 16. 14.*) which Christ himself performed and had in his fleshly manhood, rendering it applicable to men, through the merit of his death therein. This whole work of Christ in men, inwardly washing & sanctifying them by his blood, as also justifying them by the imputation of the perfect righteousness of the law to them from his own person, amounts but to their practical and experimental knowledge of him after the flesh (*2 Cor. 5. 16.*) and a prospering onely into that Kingdom or heaven, that may be shaken; *Heb. 12. 26.* Yea, though they receive withall, the baptism of gifts from this spirit of Christ, and in that sence, be made partakers of the holy Ghost; yet they may prove at length to be but briars and thorns to this very spirit of Christ, from whom they receive all, and to those true believers, in whom the very seed of this spirit is springing up, as a well of living waters into everlasting life, *Joh. 4. 14.* The single Baptism of Gifts, supernatural Ornaments, and the tongue of Men and Angels, all this amounts not to the Baptism with the holy Ghost and with fire, *Mat. 3. 11.* The partaking of the holy

Ghost in the single baptism of gifts, without the very seed of spiritual, eternal Life sown in the heart, does not mar the visage of the natural man, does not sacrifice and offer him up, but more abundantly adorn, beautifie and set him off. Those that have the glory of their earthly man, but thus higher advanced by supernatural gifts and accomplishments; are liable to play the Idolaters against the glory that excels, the Life hid with Christ in God, and (finally refusing the superior dispensation and those that own it) return with the dog to the vomit, upon the loss of what they have already received, *Ezek. 16. 1, 15. 2 Pet. 2. 20, 22.*

MORE in his *MYSTERY*, holds that the Fall of the Angels came by their refusal of the divine Life, and giving themselves wholly up to the animal; and that satans kingdom of darkness extends to and comprehends all the interests and advantages of whatever Life, excluding onely the Divine. The same Author exhibits a new and unanswerable charge against *Paganism*, that by whatever flights of wit the best of them all may seem to wipe off the imputations of *Polyheism*, or Idolatry, asserting themselves to be the adorers of one eternal Deity in his various manifestations, yet they worshiped God in such appearances onely as related to and concerned but the animal Life. 'Tis to be feared, this charge will reach a great way into Christianity, abundance of the professors whereof, are followers of Christ onely for loaves, such cleansing gifts and ornaments as do but gratifie and advance their earthly, first creation state. Speak but a word of the cross and fire-baptism of the spirit, that's to come upon all this glory and goodness of flesh, (in order to a more excellent birth and knowledge of Christ after the spirit in them) you become an enemy presently if you tell them this truth, *Gal. 4. 16.* If matters be well scann'd and weighed in the ballance of the sanctuary, abundance of Religion and Professors will be found no currant and well tried Gold, (*Rev. 3. 18.*) that will pass for the Kingdom of Heaven.

The Scripture latitude of the animal or natural man is comprehensive of all that is to be found in mans first creation state and life, in distinction from the spiritual, new creation man. The natural body or animal man is interpreted by the apostle to be of the same reach and significancy as the living soul of the first *Adam*, at best, as the spiritual body or man is comprehensive of that new-creature Life and perfection that's recieved from the indwelling presence of the quickning spirit of the second *Adam*, *1 Cor. 15. 44, 46.*

Those Christians that are brought into communion with God, but
in

in the renewed activity of the natural body or living soul of the first Adam, (taking the renewed old man for the new : Restauration, for Regeneration) are apt to grow so conceited & confident therein, that they will not lend an ear to the tydings of any superiour dispensation and more excellent way. Man, in whatever possible refinement and glory of his first-creation state, is yet but that natural man, in whose mind there is so vast an asymmetry and incongruity to spiritual, divine things, *the New Name, the Life hid with Christ in God, the Wisdom and Righteousness of God, that shines forth in the New Creature*, that he knows not what to make of them, *they are foolishness to him*, 1 Cor. 2. 14.

Nothing less than the very seed of spiritual, new-creature Life from Christ, will find or make its way through all possible obstructions from within man, or from without, and prosper into that kingdom of grace and glory, that cannot be shaken. This will spring up in the soul and declare it self King, take the Scepter and ruling power out of the hands of our first-creation spirit and principles, and will safely steer our course, direct our steps, and enable us to work righteousness in the way everlasting ; *Psal. 139. 24.* Sensual Life generally rules at first in children. When Reason springs up, and begins to shew it self, that takes (or should take) the Scepter, curbs the insolencies and exorbitancies of the Sensual powers, and governs the whole person. If there be a seed of grace or spiritual Life sown in him, when that springs up into exercise, it will take the Scepter out of the hands of humane Reason and Wisdom, and govern the whole person in the Divine, Spiritual Reason and Wisdom of God.

The receivers of the spirit of Christ, (the seed of spiritual wisdom and divine Life) are of two sorts ; either such as receive the single, or such as receive the double portion thereof. They that receive but the single, will thereby be brought into the incorruptible form of the natural man, which renders them fit associates for the elect angels, to stand about the Throne as friends of the Bridegroom and the Bride. They that receive the double portion of the spirit, in the sense above expressed, are the very Bride her self, the Lambs wife, that sits down upon the Throne with him, in a more exalted state of Glory, for ever.

The Mother of Zebedee's Children desired of Christ, *That her two sons might sit, the one on his right hand, and the other on his left, in his Kingdom*, Mat. 20. 21. There may seem to be a right and left hand scituation or state of glory for ever, in the kingdom of Heaven. The double portioned Saints are they that sit on the right hand ; the single, on the left. Christ tells her and her sons, *they know not what they ask*, if they would have either of these advancements on this side the Cross, the

grave, the fire-baptism, the strait gate, that excludes flesh and blood, all that is corruptible from the Kingdom of God. *Can ye (saies he) drink of the Cup I shall drink of, and be baptized with the baptism that I am baptized with? They answer, We are able.*

The single portion of the Spirit, where it is received as a seed of new Life, will not fail to perform that transforming fire-baptism, in and upon the souls of men, that will purifie them, not onely from corruption, (the utmost extent of the inward water-baptisme and circumcision of the heart, in the Letter) but from corruptibility, gradually fetching them up into the glory of the resurrection, till their mortality be quite swallowed up of Life. It will make them of the same mind that was in Christ, willing so to suffer in the flesh under the power of his spirit, as to cease from sin, or from that state that can return back into sin again, *1 Pet. 4. 1.* This incorruptible form (attainable onely by the fire-baptism, performed upon the natural man at his best, by the single portion of the spirit of Christ) is called spiritual, and denominates the whole person a spiritual man, though yet in the mortal body, in distinction from those who have but only the renewal of their first-creation form by the influence and gifts of the same spirit.

All that these receive is but the goodliness of flesh; renewed, adorned nature, which is decried and blown upon by a second vice, a superior dispensation and ministry of the same spirit, as a perishing vanity, after the first voice has done its work, made a straight path for God in the desert, by rectifying the rational powers in bewildred man, *Esay 40. 3, 8.*

Our corruptible tabernacle is to be taken down. This mantle, this filthy garment, this vile body, flesh and blood at its best, is to be changed into the likeness of Christs glorious body, his heavenly man, by the mighty power and transforming operation of that spirit, whereby he is able to subdue all things to himself, *Phil. 3. 21.* We must put off the old man at best, and put on the new, which after God is created in righteousness and true holiness, *Ephes. 4. 22, 24. Col. 3. 9, 10.* That Image of God received by the first-creation, and all the wisdom, glory, and righteousness thereof, is but shadow, to what is to be received by the new creation. 'Tis but self-glory, self-wisdom, self-righteousness, and when these are opposed to the wisdom, righteousness, and glory of God in the new creation, they are Idols; shadows preferred to substance; the Law or ruling Principles of our first creation Life, to grace and truth in the second.

Some few Results or Corollaries of what hath been said in this matter, take as followeth.

1. The Spirit of God, the holy Ghost, the divine Nature, which the Scriptures do evidently assert and declare to be communicable to men, exceeds not in its reach and significancy, the natural and spiritual creature capacity in the person of the Mediator, whereby individual angels and men are brought into an everlasting union with him, in one or both, as he is one with the Father, *John 17. 22.*

2. Where-ever the Seed of eternal Life is sown, by Christ's causing himself to be received in the single or double portion of his Spirit, it will mar the visage or wisdom of man, it will take him off from his way of working righteousness, and worshipping God in the oldness of the letter of the first creation, and enable him to perform all in a more excellent and acceptable way, in the newness of the spirit of the second. *Paul* in his own person, gives us notice of this distinction which he stood in, from those youthful, flourishing professors that were reigning as Kings at the righteousness of the Law, performable in their own spirit, *1 Cor. 4. 8. 10.* With such he said he durst not compare himself, (*2 Cor. 10. 12.*) who pleasing themselves and applauding one another in a way of mutual self-deceivings and commendations, are not those whom the Lord commendeth, as he rather desired to be, *vers. 18.* They have but the inward heart-circumcision in the letter of the first (not in the spirit of the second creation) *whose praise is not of men*, as is implied, *Rom. 2. 29.*

'Tis worth observation, that even in the ancient Hieroglyphical divinity of *Egypt*, no service or worship of God was accounted acceptable and well-pleasing, but what was performed by some divine power of God himself in them.

3. There are two distinct sorts of everlastingly saved men; such as receive the single, and such as receive the double portion of the spirit. Both pass under the fire-baptism. The former are exalted into association with the elect angels, and have for the immediate and adequate object of their fruition and converse, God, as shining forth to them in the incorruptible form of Christ's natural Manhood. The latter and more exalted sort of Saints, are taken into association with the spiritual manhood in Christ's person, and have for the immediate and adequate object of their fruition and converse, God, as shining forth to them

them in that highest and most exalted creature form, in Christ's person. And by and through these (who do properly constitute the *general assembly, and Church of the first-born*) the spirits of just men, and the holy angels, even those principalities and powers in heavenly places, do (as at second hand) receive that manifold wisdom of God, that shines forth more immediately upon the Church, *Ephes. 3. 10.*

4. The highest sort of these Saints, are not Christ or God; much less, the lower. Christ is the head, root and parent to both these sorts of glorified men, in his twofold creature capacity or manhood, natural or spiritual. And Christ, as he is the purely divine form or image of the invisible God, is head to both these creature-headships in his own person; and God is the head of Christ, considered as in his purely divine form. *1 Cor. 11. 3.*

5. Christ in his creature-capacity, is the maker, redeemer and heir of all things in both worlds; as all things were created by him so for him, *Col. 1. 16. Heb. 1. 2. and Rom. 11. 36. Of him, through him, and to him, are all things.*

6. Men, that in their first creation were made little lower than the Angels, (*Psal. 8. 5.*) are in the second or new creation made equal to the elect angels; and all those of the double portion, are advanced quite over the heads of all the angels, into an immediate association with Christ in his most exalted creature-capacity, on the Throne of his glory, even in that more excellent creature name than the angels have, *Heb. 1. 4.*

Behold then the heavenly order in the whole family of God.

First, God himself, the head of Christ, and that, as Christ is the Image of the invisible God, very God.

Secondly, Christ himself, as thus considered in his capacity purely divine, head to his twofold creature-headship, the natural and spiritual man in his own person.

Thirdly, Christ in his twofold creature-ship, as the immediate head to all spiritual and natural men and angels, in his heavenly family, his members, his body mystical.

Fourthly, Behold these also in their two grand distinctions of superiority and subordination, spiritual and natural.

Fifthly, There may seem also to be intimated in the Scriptures, a gradual difference of capacity in the individuals of either of these two ranks

ranks of everlastingly glorified men; *Dan. 12. 3. and 1 Cor. 15. 41. There is one glory of the Sun, another of the Moon, and another glory of the Stars, and one Star differeth from another Star in glory.*

Variety of intellectual light or discerning is resembled in Scripture by the variety of figurative light in the outward visible creation. Christ is called, *The Sun of Righteousness*, *Mal. 4. 2.* Angels, *Stars*, *Job 38. 7.* And the Spirit of Man, *The candle of the Lord*, *Prov. 20. 27.*

To wind up all then, and secure our selves from the mistake of the *German Divinity*; The servants that stand about the Throne, are not the Bride that sits upon it. The Bride is not the Bridegroom. The Bridegroom himself, in whatever creature-state he is married to men or angels, by the new and everlasting Covenant, is yet but as the Bride to himself in his purely divine form; and as so, yet, he is not the Father, but as the Bride of the God-head, the express character, or personallity of all the three, as Image of the invisible God. The Bride the Lambs Wife, Angels or Men, are all gathered up into one common Interest; all do live in the beatifical Vision and enjoyment of God in Christ, in their several intellectual distances, ranks, and capacities, and may all be said to partake of the divine nature. But more peculiarly, (next to the living creature that is under the God of *Israel*, in personal union with God, *Ezek. 10. 20.*) the superiour and more excellent sort of Saints are partakers thereof, being actually brought forth in the highest kind of creature capacity, that is next to the purely divine form.

See all summ'd up together, *Heb. 12. 22, 24. Ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born, which are written in heaven; to God the Judge of all, and to the spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant.* Here we have a distinct expression of the heavenly Orders.

1. *An innumerable company of Angels, and spirits of just Men made perfect.*
2. *The general Assembly and Church of the first-born, that have the double portion of the Spirit.*
3. *Jesus the Mediator of the new Covenant.*
4. *God the Judge of all.*

Will any now say, *What signifies this prolix Discourse of Principles to the present undertake.* 'Tis answered, Much every way, in case what hath

hath been said, be true, and intelligibly expressed. For it most exactly suits with what is engaged for in the Title Page. He lived in the Spirit and walked in the Spirit, *Gal. 5. 25.* 'Tis this Life, *hid with Christ in God*, I principally intend the character of, the Life of Faith, which now with him is turn'd to fight, being absent from the Body and at home with the Lord, *2 Cor. 5. 6, 7.* This Life is no way explicable but by considering his Gospel Principles, Doctrine, and Way of Worshipping God, in spirit and truth. And what signifie all his publick and outward actings in Church or state, but as issuing from and reducible to this his new-creature Life and the Principles thereof? This discourse therefore is principally directed to Christian Readers, who are furnished with the spiritual discerning of Faith, which can take in the evidence and demonstration of things not seen to any other eye in man, things eternal, *Heb. 11. 1. 2 Cor. 4. 18.*

This Pilgrim quitted the broad way that leads to destruction, and took the narrow path that leadeth unto Life, which few there be that find, *Mat. 7. 14.* His lot was to be upon the earth, while the Church was in her Wilderness condition, in her sackcloth. Briars and Thorns were with him all along: he dwelt among Scorpions, *Ezek. 2. 6.* Many archers shot at him; they did shoot forth their arrows, even bitter words; they smote him with the tongue, and at length with the hand; but his Bow abode in strength, his Armes were made strong by the hands of the mighty God of Jacob. *Gen. 49. 23, 24.* His enemies encouraged themselves in an evil matter: they communed of laying snares privily, that they might shoot at him in secret; their teeth were spears and arrows; they did whet their tongue like a sword, to wound him. But God shall shoot at them, with an arrow suddenly shall they be wounded, *Psal. 64. and 57. 4.* He will whet his sword, and ordain his arrows against the Persecutors, *Psal. 7. 12, 13.*

But where may it appear that this sufferer was of the opinion, that there are two distinct sorts of everlastingly-saved men? In his general Epistle to the Church of Christ upon earth, which is like to be exposed to publick view before this. Not long before his death I received express notice in a Letter concerning these two Witnesses of Christ, both of them coming forth in the self-evidencing power, and demonstration of the single or double portion of his spirit. He took rise for his conceptions herein, from such irradiations of divine glory as he received in the contemplation of these following Scriptures, with many others.

'First, *Revel. 11. 18.* The Nations were angry, thy wrath is come, and the time wherein thou shouldest give reward unto thy servants the
'Pro-

‘ *Prophets, and to the Saints, and to them that fear thy Name, small and great.* There is (said he) intended here by the holy Ghost a considerable difference between those called Christs servants the prophets, and the rest that are named saints, all being such as are said to fear God’s Name, great or small, and are declared to be objects of Christs reward, who hath one kind of reward for the prophet, and another for righteous men, saints, just men made perfect. These, as faithful servants, are to abide in the house for ever, friends to the Bridegroom, that rejoyce at hearing of his second voice, which they have but at second hand, through the Bride. But those more excellent sort of servants, the prophets, that are the very Bride, they have their peculiar priviledge above the other, personally to possesse the Bridegroom, as his Name is the *WORD* of God; a Name, (*Rev.* 19. 12, 13.) which no man knows, (nor angel) but he himself, and they to whom the Son will reveal it. In this sence is that to be understood, which is testified by Christ himself, *Luk.* 10, 22. *No man knowes who the Son is, but the Father, and who the Father is, but the Son, and he (or they) to whom the Son will reveal him. This is the Name that Christ by inheritance hath obtained, more excellent than the Angels, the Name above every Name, that at the manifestation thereof every knee should bow, and tongue confesse, to the glory of God the Father.*

‘ After this Name it was, *Jacob* was so inquisitive (*Gen.* 32. 29.) *saying, tell me, I pray thee, thy Name.* And he came afterwards to understand, it was the face of God, or sight of God face to face, in his very similitude, which it is not permitted in so full and intimate a manner for every saint to have. Upon this, *Jacob’s* name was changed to *Israel*, and he became a Prince or chief prevailer with God and with Man.

‘ Agreeable to this distinction does the Prophet *Esay* describe *Israel*, Chap. 41. 8, 9. *Thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend, unto whom I have said, thou art my servant; I have chosen thee and not cast thee away.* Here, the holy seed or divine birth of God’s Image, that makes the true *Israelite* by faith, is described to be of a nature and quality that is incorruptible, securing him in whom it is, whether *Jacob* the chosen servant, or the seed of *Abraham* the chosen friend, as well as chosen servant, from ever being a castaway. Hereby is intimated, what it is to be the chosen, faithful servant and no more, and what it is over and above, to be the chosen and intimate friend, that is called and admitted to see God face to face, as friend speaks with friend. Thus of *Aaron*

' it is said, (*Exod. 4. 15, 16.*) *That Moses should speak to him and put*
 ' *words in his mouth, and (saies God) I will be with thy mouth, and with*
 ' *his mouth, and will teach you what ye shall do. And Aaron shall be thy*
 ' *spokesman unto the People, he shall be to thee instead of a mouth, and thou*
 ' *shalt be to him in stead of God.* Consider how interpretable this is of
 ' the son of man glorified, the great Prophet of all, in the person of
 ' the blessed Mediator, set down on the right hand of the Majesty on
 ' high, who still retains the form of a servant, or perfection of his nat-
 ' tural man in its incorruptible form, with which as with a mouth,
 ' (typified by *Aaron*) he comes forth as a head to the holy Angels,
 ' and *Jacob* his chosen servant, in a suitable way of converse and frui-
 ' tion, to their capacity, speaking therein to the body of the People,
 ' whilst at the same time he is in his spiritual manhood, exalted to an e-
 ' quality with the eternal *W O R D*, as the man God's fellow, admit-
 ' ted to a communication with God, face to face, as friend speaks with
 ' friend. In this glory, he is more properly the very mouth of God,
 ' (typified by *Moses*) in a capacity and fitness for converse with
 ' the Bride, the Lambs Wife, as head to the general Assembly of the
 ' first-born, who are a sort of saints, of greater dignity and prehem-
 ' nence, by whom the manifold Wisdom of God, or secret Name, his
 ' *W O R D*, shall be made known to principallities and powers,
 ' *Ephes. 3. 10.*

' The lowest sort of all these heaven-born Saints, that have but the
 ' single portion of the spirit, have not onely by the external influence
 ' of Christs heavenly Nature, such a change as the legal or first Co-
 ' venant Saint has, (from the polluted to the cleansed and reformed
 ' state of the natural man, which make but a member of the mystical
 ' earthly *Jerusalem*, that may become the spiritual *Sodom*) but by the
 ' very seed of Christ's heavenly nature sown in them, they have an in-
 ' ward real partaking of the divine nature, or that new principle of
 ' Life which baptizes the natural state into a conformity with, and sub-
 ' jection thereunto, advancing it thereby for ever into a sublimated &
 ' incorruptible form. It is in his Light onely (with whom is the foun-
 ' tain of all Life and perfection) that we can see Light, *Psal. 36. 9.*
 ' In the spiritual, new-creature discerning onely of a divine commu-
 ' nicated understanding and superinduced form, can we see that ob-
 ' jective, light or unveiled glory of God, that renders the true heir e-
 ' verlastingly blessed. But even amongst the children of the heavenly
 ' kingdom, the children of the Resurrection, there are some of a first
 ' and others of a second Resurrection, into a more exalted state of Life
 ' and glory. Yet all the Vessels of glory, great and small, will be fil-
 ' led

led from the Ocean of those unutterable riches of divine Glory, that
 are in Christ, which no natural eye can see. There will be no want,
 or envying one another there.

Concerning ORDINANCES.

HAVING already spoken joyntly concerning this Sufferers Principles and Doctrine, I come now to mention his way of worshipping God, and what his Judgement and Practice was, as to Ordinances.

After that way which men call Heresie did he worship the God of his believing Fathers, *Abraham* and the rest, *Acts* 24. 14. He was for worshipping God in spirit and in Truth; *such the Father seeks to worship him*, *Joh.* 4. 23. He lived, walked, worshipped, prayed, spake in the spirit, and so, as the oracles of God, (*1 Pet.* 4. 11.) ministering as of the ability that God gave him, that God in all things might be glorified. This language and way of Worshipping God, that is so despicable to man, is that onely which hath the praise of God. He kept the true mystical Sabbath, not thinking his own thoughts, &c. *Esay* 58. 13. He was baptized with the holy Ghost, and with fire. He did in such sort eat the flesh and drink the blood of Christ, that he was thereby brought into a conformity with Christ in his death, and had eternal Life abiding in him, *John* 6. 54. This is satisfactory to God in this point; that that answers his well pleasing. What further shall be said, shall not be in order to please, but instruct, convince and stop the mouthes of gainfaying men, *Tit.* 1. 9.

He that worships God in the power of the single or double portion of the spirit of Christ, does undeniably worship him in spirit and truth. The power of godliness comes in with this new creation Spirit. All Worship, Righteousnes, Ordinances, or whatever, performed but in the renewed, reformed, enlightened, gifted, adorned state of our first-creation Spirit, amounts but to the form of godliness, that faith that may be shipwreck'd, that interest in Christ, and that good conscience that may be lost, *1 Tim.* 1. 19. They that have not the divine nature, in the sense above expressed, (*2 Pet.* 1. 4.) *are blind and cannot see afar off*, (*vers.* 9.) they discern not the land of distances, the new *Jerusalem*. They may have great illumination, excellent gifts, and in the confidence of these they say, they see, what get they by that? *Therefore their sin remaineth*, (*John* 9. 41.) that is, is unpardonable; there remaineth no more benefit of Christ's sacrifice to them. *There remaineth onely* at last, (upon final refusal and resistance of the

new-creature life, spirit, and way of worship) *nothing but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries*, Heb. 10. 27. and Chap. 6. 4, 8. Their light, their seeing, takes away all cloak for their sin, John 15. 22, and 24. The warning which the true spiritual watchman gives them, if neglected and despised by them, does dangerously set forward this work, (through their miscarriage under it, and becomes a savour of death to them, (Act. 13. 40. 41.) but even so, a sweet savour to God, as prospering in the thing whereto he sends it, and accomplishing his pleasure, 2 Cor. 2. 16. *Esay* 55. 11.

These keen concisionists, that cannot afford a good word for the true circumcision, that worship God in the spirit, and have no confidence in the flesh, or in the knowledge of Christ after the flesh, they are hot about the outward circumstances of worship, time, place and the like. Christ reproves them in his answer to the woman of Samaria, at Jacobs Well; *Neither in this Mountain, nor at Jerusalem, shall ye worship the Father, but in spirit and truth*, Joh. 4. 23. Neither in this Form nor that, but excluded out of all Synagogues has the true Church and Spouse of Christ been worshipping God this twelve hundred Years and upwards, in her mourning persecuted wilderness-condition, out of which she is shortly to appear and speak for her self. By this Sufferers reckoning *the time, times and half a time*, or, *three years and a half*, are very near expired, *those forty two months, and one thousand two hundred and sixty days*, prophetic for years, all which do character and point out the same *Epocha* in Daniel and the Revelation, for the Churches abode in the Wilderness from the time of her flight, mentioned, Rev. 12. 6. She will very shortly be called up out of the wilderness, by the name of *Shulamite*, which comes from the same word that Solomon and Salem do, signifying *Peace*. This true peaceable Pilgrim and Spouse of Christ, that in her Life and Testimony hath been so disgusting to this world, out of which she is chosen, (as to be reputed by all the Inhabitants of the earth, a wrangling Heretick, a Blasphemer, and one that turns the World upside down) will shortly come up out of her political grave, or exclusion from all authority or allowance in Church and State, into the exercise of true Christian Polity in both, in association with the holy Angels, who with the risen Witnesses will make up the two hosts, before whom no opposite power of contradicting man will be able to bear up. See for this, *Cant.* 6. 13. *Return, return, O Shulamite, return, return, that we may look upon thee: What will ye see in the Shulamite? as it were the company, or dance of two Armies, Mahanaim; relating to Jacobs two hosts of Angels and Men,*
when

when he was to meet *Eſau*, (*Gen. 32. 1, 2.*) and importing the victory theſe two obtain over all their enemies, as alſo their dance, or triumphant rejoycing after the victory. And all this yet amounts but to the preparatory work, for the ſecond coming of Chriſt, by plucking up every thing that offends; ſo as at laſt there may be nothing to hurt in all the holy mountain, *Mat. 13. 41. Eſay 11. 9.*

But how ſhall the riſen Witneſſes handle their enemies; when ſpirited and ſet upon their feet, as a Nation born at once, and in one day? *Eſay 66. 8. Rev. 11. 11.* 'Tis answered, fire ſhall proceed out of their mouth to devour any that would hurt them, and in this manner muſt they be killed; that is, at the deſire of the believing, riſen witneſſes, angels that are a flaming fire, (*Pſal. 104. 4.*) will deſtroy any men that oppoſe them. Fire goes out of the ſaints mouth, that is by prayer to God, on which the angels are commiſſioned to do execution immediately and irrefiſtibly, without more ado. Thus fire went out of *Elias* his mouth, to devour the two Captains and their ſifties; Angels were the executioners, *2 King. 1. 9, 12.* Thoſe acts of *Elias* were but Types and ſhadows of what will be done in the end of the world, at the winding up of all diſpenſations, towards the higheſt, even the perſonal coming forth of Chriſt with all his *New-Jeruſalem* Armies following him, *Rev. 19. 14.* As to what will be performed by the riſen Witneſſes, relation is had to *Elias* and to *Moses*, *Rev. 11. 6.* Where 'tis ſaid, *They ſhall have power (as Elias had) to ſhut heaven that it rain not, and to ſmite the earth with Plagues, as often as they will, as Moses did in Egypt.* It may appear what work one Angel can make with whole Armies of men; *a hundred ſcore and five thouſand Aſſyrians were ſlain by an angel in one night, in the Leagure before Jeruſalem, 2 King. 19. 35.*

But to return from this Contemplation of the true *New-Jeruſalem* ſpirited Church and Spouſe of Chriſt, and what ſhe will do when ſhe comes out of the Wilderneſs; conſider we a little the general poſture of all viſible Churches, even at this day, as this Sufferer hath left it repreſented to us, in writing.

There are many Churches in the World, that make a profeſſion of the Name of Chriſt, under ſeveral Forms and Denominations, according to the variety of Judgements, and Interests of the Rulers & Members thereof. There is a Church called Catholick or Universal, headed by the Pope, who pretends to be Chriſts Vicar. There are alſo National Churches, headed either by a Civil Magiſtrate, as the Church of *England*, or by general Aſſemblies, as the Church of *Scotland* hath been, with other Reformed Churches. There are alſo particular

particular, Independant, Congregational Churches, distinguishing themselves into variety of Sects, and diversity of Judgements and Opinions; as well about the way and order of the word in matters of worship, and the service of God, as in what they hold Fundamental in matters of Faith. These all make up one Body, as to the owning and upholding a Church in some outward visible Form, who notwithstanding all their differences and protestings against one another, do generally agree together in one mind, as to the preferring of the Church in Name, Shew, and outward Order, before what it is in Spirit and Truth, as it is the real and living Body of Christ.

Hence it is, that the true Church indeed, the very living, real, spiritual members of Christ's Body, have been for many hundred years a dispersed, captivated people, under all worldly powers, civil or Ecclesiastical, and never been suffered to use or enjoy a freedom in their Communion together, and the purity of God's Service and Worship, but are upon one pretence or other, restrained by Humane Lawes, and suppressed as Hereticks, Schismaticks, Fanaticks, and such as turn the World upside down, while those that have the repute and credit to be the Church, or Churches of Christ, under some one of the Formes, and outward Orders before mentioned, have the Powers of the World on their side, and are contending one with another, who shall be uppermost, and give the Rule of Conformity in Doctrine, Worship, and Church Order, to all the rest, by Compulsion and Persecution. But the dayes are now hastening apace, wherein the living Members of Christ's Body shall be made manifest, in distinction from all those that have the Name to live but are dead.

Thus in brief you see his Judgement concerning the Church.

Concerning BAPTISM, he writes thus.

Here are several Baptismes spoken of in the New Testament, and the Doctrine concerning them hath been so dark and mysterious, that there is little yet extant in the Writings of men concerning the same, that carries with it satisfaction.

There are two general terms; under which all Baptismes mentioned in the New Testament, seem to be comprehended; that is to say, *Of Water and of the holy Ghost and Fire.*

Water Baptism is twofold, and so also the *Baptism of the holy Ghost*,

There is a figurative outward *Water Baptism*, and a real or inward

In

' In the first sense, it is an Institution which doth appoint the outward man to be washed in Water, thereby to signify the proper effect and operation of that washing with Water by the Word; which causes a renovation or restauration of man by his repentance from dead workes, and return to the service of the living God, in amendment of Life.

' By this inward *Baptism* and real work of the Spirit on the hearts of men, they are but cleansed from the filthiness and pollution of their corrupted Nature, not regenerated and altered from their first make and constitution, that is attended with instability and liableness to apostacy.

' There is also a twofold outward *Water Baptism* mentioned.

' 1. *John's Water Baptism*, which was the onely outward sign that accompanied his Ministry, the Ordinance of that time and season, to prepare the way for Christ's coming in the flesh, and to signify the proper effect which his first appearance, as God manifested in flesh, was to have upon the hearts and natures of men, consisting chiefly in these two particulars, *Repentance from dead Works, and Amendment of Life.*

' 2. The second outward *Water Baptism*, was that which Christ himself instituted and committed to his disciples in his Life time, as the outward sign that was to accompany their first ministry, when he employed them much in the same nature as *John* was, sending them before his face, as labourers into the harvest, to all places whither he himself afterwards intended to come.

' Both these Administrations had their Known Administrators, and were dispensations, proper to that season they were ordained in, to prepare the minds of People to receive Christ in his first appearance, or coming in the flesh, and the fruits flowing therefrom, in amendment of Life.

' The inward or real *Water Baptism*, consisting in the washing of man's nature by the Word, unto *Repentance and Amendment of Life*, is capable of being administered three wayes, or by a threefold hand.

' 1. By the Ministry, Hand, or Tongue of Men, as by *John Baptist*, through the preaching of the written Word.

' 2. By the Word as spoken by Angels, whereby inward abilities and dispositions are wrought in the minds of men, in some sort answerable to what is required by the Law of the first Covenant. Thus the Law is given by the disposition of Angels.

' 3. By the Word, as spoken by the Son himself, in his first appearance,

ance, *Heb. i. 2.* which is yet but the preparatory work to the *Baptism of the holy Ghost and of Fire.*

The *Baptism of the holy Ghost* is either, a *Baptism of Gifts* onely, or also of *Fire.*

1. The first is that wherewith the earthly man is capable to be *Baptized*, through the *pouring out of the Gifts of the holy Ghost.*

2 The second is that whereby the natural or earthly man is *Baptized into conformity with Christ in his death*, and is made to grow up into the incorruptible form of heavenly manhood.

Of these four *Baptisms*,

The two *Water Baptisms* have served their season, and are gone off the Stage.

The single *Baptism of Gifts*, or first *Baptism of the holy Ghost*, hath been of late somewhat remarkable amongst us; and the *Baptism of the holy Ghost and of Fire* is hastening upon us, as a general dispensation, wherein the Vision of God will be so plain, that he that runs may read it.

The declining of the two *Water Baptisms*, deprives not the Saints of these times of the true use of that Ordinance, which is kept up in the third, and comprehends all that is now useful in the other two, in a more heavenly and Spiritual way, leading us yet forward to the end they all aim at, which is the very thing itself, contained in the fourth and last *Baptism*, that of *Fire.*

So much in brief of his Judgement as to *Baptisms.*

He was for *Breaking of Bread* in a way of Christian communion, and any other useful Observations, could he have found them practicable in the Primitive Apostolical purity, spirit, and way, which what hopes he had of, in any visible Form allowed by man, while the true Church is in the Wilderness, cannot be difficult to conjecture.

Such Meetings as he found to approach nearest to the Apostolical Order, (as to liberty of Propheying one by one, &c. *1 Cor. 14. 31.*) he most approved, and frequented.

Concerning the SABBATH.

HE accounted the *Jewish Sabbath* Ceremonious and Temporary, ending upon the coming of the Son of man, who was Lord of the

the Sabbath day, Mat. 12. 8. And if he had thought that which is commonly observed in the room thereof, to be rather a Magistratical Institution among Christians, in imitation of the Jewish, then that which hath any clear appointment in the Gospel, the Apostle would not have him judged for it. One man (saies he) esteems one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth a day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it, Rom. 14. 5, 6. This I can say, he usually took the opportunity of spending more time in exercise and prayer in his family, or other Christian Meetings on that day, than on any other.

And will any yet say he was a Sabbath breaker? If they do, see what company we may find for him under that imputation, *John 9. 16. The Pharisees said, this man is not of God because he keepeth not the Sabbath day. So Job. 5. 16. The Jewes did persecute Jesus and sought to slay him, for curing the impotent man at the Pool of Bethesda, and bidding him take up his bed and walk, on the Sabbath day. Yea, with this they joyn another sad charge, as they reckon, that he had not onely broken the Sabbath, but said also that God was his Father, therefore they sought the more to kill him, vers. 18. And John 19. 7. They answer Pilate, we have a Law, and by our Law he ought to die, because he made himself the Son of God. What strange work do the Sons of Men make with the Sons of God, with the spirit, wisdom, righteousness, glory and kingdom of God? It was the religious professing Jew that Crucified Christ, and persecuted Paul where ever he came. Pilate, the Roman Magistrate would have acquitted Christ; and Paul rather appeals to Caesar's Judgement seat, than appear before the Jewish Consistory, Act. 25.*

The true spiritual Sabbath is to be continually kept, as it is characterized by *Esay, Chap. 58. 13. consisting in a cessation from the single activity, thoughts, words and ways of our spirit, which is but letter, and in the performance of all duty, by power of the communicated spirit of the new creation, springing up in us, which alone is worshipping God in spirit and in truth, after his own heart.*

He was for taking all opportunities of assembling ourselves together, to instruct and exhort one another, and so much the more as we see the day approaching, (*Heb. 10. 25.*) Looking for and hasting unto the coming of that day of God, wherein the Heavens will be dissolved, and the Elements will melt with fervent heat, *2 Pet. 3. 12.*

He was such a right spirited Libertinarian as Paul was, (*1 Cor. 9. 20.*) became all things to all men, that by all means he might save some.

He was against the exercise of a coercive Magistratical power in

Religion and Worship, and for the single Rule, Power, and Authority that Christ himself claims, as his peculiar prerogative in and over the hearts and consciences of all men. How grossly inconcinuous must it needs appear even to the common reason of all mankind, that such as take upon them to be Magistrates and Rulers, whether the People will or no, as it often falls out, yea, or though freely chosen, should give the Rule to all others Consciences, in point of Religion, when they many times have no Religion at all in themselves, nor any other Conscience but a dead or seared one, hardened in the most brutish vilenesses, that the basest of men can be guilty of? But if the Magistrate do plausibly pretend to something of Religion, what a changable thing will Religion be at this rate? as fickle as the Magistrates Judgement, at least as his person, for the next Ruler may be of another perswasion, as this Nation hath experienced off and on, between Popery and the Protestant profession, in *Hen. 8. Ed. 6.* and the two Queens, *Mary and Elizabeth.*

Concerning P R E A C H I N G and P R A Y E R.

First, *Ask*, are all Preaching and Praying amongst those that call themselves Christians? Ordinances and Institutions of Christ? Then the Popish Mass, and Jesuites and Friars Sermons are his Ordinances. The Ordinances of Christ are to be distinguished from all counterfeit imitations of them, by the spirit and way of performance, and by the matter that is delivered, as carrying its own evidence in the Consciences of the hearers, to be the very truth of God, *1 Cor. 14. 25. 2 Cor. 4. 2. and 5. 11.* Satan will be found at last to have had the greatest hand in all such Ordinances, Praying, Preaching, and what ever else, that for spirit, manner and matter, are performed in a way of enmity and contradiction to the true spiritual believer and his more excellent way.

The usual practice of this Sufferer was to spend an hour or two every evening with his Family, for any other that were Providentially there, and as much both morning and evening on the sabbath day. He was of that truly bounteous, princely, communicative spirit, noted in the Spouse, *Cant. 7. 1. Rich in good marks, ready to distribute, willing to communicate,* (*1 Tim. 6. 18.*) so to make manifest the savour of the knowledge of Christ (that himself had deep and large experience of) in every place, *2 Cor. 2. 14.* His gravity, purity, and chastity of spirit was very exemplary. He held out in the midst of all the late

Apostacies

Apostacies and Changes. He was stedfast and unmovable, alwayes abounding in the work of the Lord, and his labour was not in vain, as he well knew; *1 Cor. 15. 58.* So assiduous was he in continual searching of the Scriptures, waiting upon the Lord in Faith and Prayer, for more full discoveties of his mind therein; that it was said of him, *Put him where you will, if he may have but a Bible, he is well enough;* as *Jansen;* (of whom the *Jansenists* in *France*) reckoned himself with *Austin.*

But what can be said for his Allegorizing the Scriptures? Here's another Branch of this Sufferers Charge from men, wherein he shares with the learned *Origen.*

The Charge against Allegorists, usually runs at this rate; *That by Allegorizing the Scriptures, they carry them quite out of their native significancy and intendment, wresting and forcing all to their own purpose and conceit, and so frame Divinity Romances, what Conclusions, and Bodies of discourse they please.* To this miscarriage, men of the most soaring, curious and searching capacities are reputed most liable. Jesuite, mis-
 ked Papist, no title is thought bad enough for such men, by their ignorant adversaries, in their blind zeal.

We have but fragments of *Origen*, (that famous Allegorizer, and diligent Searcher of the Scriptures) and those, translated out of Greek into Latin, and handed to us by his enemies; so that it may seem dubious, when we read the small remains of his thousands of Books, whether we read the genuine Issues of his Contemplation, or the spurious Interpolations of some other man. 'Tis agreed on all hands by friends and foes, that he was a person of more than ordinary tallness in Understanding, and that he did fairly offer at a more pertinent disquisition into the whole bulk of intelligibles, Divine or Philosophical, than was usual. And how was he handled? what said they of him? That he was a temerarious, daring Fanatick, quitting the plain truths of Scripture, and bewildring himself and followers in diabolical Phantasms, being perverted through his great learning, on which account he was oft persecuted and dragg'd along the streets.

Concerning Allegories and Allegorizing the Scriptures.

Vhen one thing is said, as Type, Letter, or significant Figure, through which another, farther and more excellent thing is meant, and to be understood, that is an Allegory, which he that expounds

pounds, must Allegorize. Whether then there be not as much need of Allegorizing the Scriptures as of understanding them, or whether there be any other possible way of interpreting them; so as to discover the whole counsel of God therein, detect Satans whole mystery of iniquity, and render men wise unto Salvation, shall appear by and by.

There are two sorts of Allegories in Scripture, perfect and mixt. Perfect are purely allusory, when all the expressions are naturally suited to the person or thing first spoken of; but much more accurately, to some more excellent person or thing that is to be understood thereby. An Allegory mixt or but partly allusory, is when some one of the expressions onely are applicable to the type, some inferiour person or thing, and some onely to the antitype, quite over-reaching and leaving behinde them the natural or historical shadow, and pitching singly and expressly on the spiritual and mystical substance, the more excellent person or thing that is to be understood. Of this sort we find many Allegories in Scripture, where Christ is typified and represented by other persons, who when they are spoken of in that capacity and intendment, some of the expressions outpace the shadow, and are not at all applicable, save meerly and singly to the very person of the Messiah. Thus (amongst others) *Melchizedeck*, (who met *Abraham* returning from the slaughter of the Kings, *Chaderlaomer* and the rest) is said to be without Father, Mother, or descent, having neither beginning of dayes, nor end of Life; but made like unto the Son of God, a Priest for ever, or of the everlasting Order, Heb. 7. 1, 3. This points us back to *Psal.* 110. 4. and that yet more backward, to *Gen.* 14. 17. If *Sem* here were the type, (as many Jewish Rabbins affirm) those expressions, without Father, Mother, Descent, or beginning of dayes, are not at all applicable to him, but singly to Christ himself. *Sem* was the most righteous Son of *Noah*, a Teacher of righteousness as *Noah* was, called therefore properly *Melchizedeck*, that is, King of righteousness, and King of *Salem*, that is, Peace, from the place he was chief Governour of, afterwards called *Jerusalem*, from *Jirch* and *Salem*, (the place where Peace shall be seen, as type of the heavenly *Jerusalem*) occasioned by *Abraham's* offering *Isaac* there on Mount *Moriah*, where *David* saw the Angel by *Araunah's* threshing-floor, and *Solomon* built the Temple, *Gen.* 22. 14. 2 *Sam.* 24. 16, 17. 2 *Chron.* 3. 1. *Sem*, on the accounts mentioned, might fitly be called, King of righteousness, and King of peace, (Heb. 7. 2.) but much more fitly yet may Christ be so called, in whom all the righteousness of the first Covenant and all the peace that's to be found in the second, kissed each other

other in the second, and were the summe of his Ministry, *Psal.* 85. 10.

But to proceed, shall I ask a bold question? *What else can the whole Scripture be, as to the saving truths and doctrine thereof, but an Allegory, in case it be presumed to speak intelligibly to humane understanding?*

The main things signified in Scripture are things spiritual and eternal, things not seen, (2 Cor. 4. 18. Heb. 11. 1.) not at all immediately and in themselves discernable to meer humane understanding. *The natural man receiveth not the things of the spirit of God: they are foolishness to him; neither can he know them, because they are spiritually discerned,* 1 Cor. 2. 14. What then is to be done? Either Christ in his own personal discourses, as also by his Prophets, Apostles and Evangelists, must condescend to gratifie the capacities and understandings of men, by representing spiritual and heavenly things to them, through such natural, earthly Mediums, as are suitable and adequate objects to humane understanding, or else 'tis as if nothing were said. What is no wayes intelligibly spoken, is as not spoken. Spiritual things in their own naked essence and properties are incapable of expression by a sound of words. Words, that are the means of humane converse, even at their best, and in the original language, are but the proper signifiers of natural things.

Adam by giving Names to the Creatures, *Gen.* 2. 19, 20. discovered his compleat Philosophical prospect into and knowledge of them in their hidden qualities essences and properties, which the dim lighted reason of fallen man, hath since been a pittiful bungler at. *Solomon's* Physicks, and his book of Plants and the three sorts of Animals in air, earth, and water, (Birds, Beasts, and Fishes 1 King. 4. 33.) were it yet extant, (as some think it is, in *Presbyter John's* Library at *Amyra*) would doubtless appear a great masterpiece in that kind, transcending all the Wisdom and disquisitions of the learned *Greeks*. *Hebrew* words were fitted to the things they signified. There was a certain connexion between things and words. All other words, as they come less or more near to the *Hebrew*, do more or less significantly represent the things meant by them. The more any Language recedes from the *Hebrew*, the more it is confounded by humane changes and additions, the more obscure and difficult means are the words thereof for conveying the knowledge of things to us. *Homer* and other *Greek* Poets and Philosophers set themselves therefore to Etymological learning, by reducing the primitive words in other languages to their *Hebrew* roots, and then the Derivatives to those Primitives.

This

This they laboured in, as the most notable means conducible to the knowledge of things. Then *Chrysippus*, *Demetrius*, and abundance of others, writ Books of Etymologie. Then the *Latins*, receiving Learning as well as the Empire from the *Greeks*, steer the same course, in order to Etymological discipline as the choicest means to lead men into the knowledge of things. *Cato*, *Varro*, and other antient and famous *Latines* writ many Volumns to this purpose. Of later times, on the same account, did *Julius Caesar Scaliger*, compose a hundred and ten Books *de Originibus*. Then *Joseph Scaliger*, (Son of *Julius*) *Lipsius*, *Casanbon*, and many others steered the same course.

But when all comes to all, were we reduced and advanced into the perfect knowledge and exercise of the Original Tongue, what then? All the words thereof at best, are but the adaequate signifiers of natural, first-creation things. All these things and words too, are but the types, letters, shadows, resemblances, rhetorical figures, and significant expressions of spiritual, heavenly, new-creation things. If this be true, what can the main bulk of Scripture be, but an Allegory? Spiritual things expressed and signified by Natural, and the words thereof from the beginning of *Genesis* to the end of the *Revelation*, and that in the typical histories, & persons, as well as in the sacrifices, ceremonies and parables thereof? What jejune and feeble Interpreters of Scripture then must they needs be that cannot Allegorize it, nor therefore endure that others should?

The whole first Creation, without humane words, is a piece of dumbe but significant Rhetorick, to express the second, and things thereof. *The heavens declare the glory of God, and the firmament sheweth his handy work*, Psal. 19. *The invisible things of God from the creation of the World, are so intelligibly represented and expressed to humane understanding, by the things that are made, as to leave men without excuse for neglect of their duty towards God*. Rom. 1. 20. *Raymund*, *de sabunde*, seems to have spoken notably towards the exposition of this creature Book.

As the first whole creation in general, is letter, shadow, and expression of the second, so more particularly, is the first *Adam* in his primitive natural perfection, type, letter, or figure of the second, and of what he himself was capable to be made and in all probability was made by a new creation in, the second.

Paradise, *Canaan*, the earthly *Jerusalem*, *Mount Sion*, &c. all are Types, Letters and significant Figures of the heavenly. The three stories in *Noah's Ark*, (*Gen. 6. 16.*) as also the three distinct places in *Moses* his *Tabernacle* and *Solomons Temple*, the outward Court, the Holy, and then the most Holy Place (or Holy of Holies) as they are
Types

Types of Christ, so of his followers too, as to the three parts of their composition, Body, Soul, and Spirit, *1 Thes. 5. 23.* Man is the Tabernacle of God, the Temple of the Holy Ghost, *1 Cor. 6. 19.* His Body is the outward Court, what's done in that, is exposed to the common view of all. His Soul is the holy place, furnished with the lamps of the spirit, excellent spiritual gifts, (for the raising and enlightening of humane understanding) resembled by the seven lamps that stood over against the twelve shew-bread Cakes, (*Exod. 25.*) which signified the light of the Law, or ruling power of enlightened humane Understanding, in which the twelve Tribes of Israel were to walk, who were shewed; represented or propounded before God in the Temple, over against the Candlestick, but without the *Holy of Holies*. Those twelve Cakes (laid on the Table, fresh every week) were therefore called the bread of proposition, and shew-bread. But the Spirit of Man, or rather, the spiritual mind is to be the most holy place, for God himself to dwell in.

This is the new-creature principle of marvellous light and eternal Life, by which the Lamp or Candle of single humane Understanding is put out, swallowed up, and transformed into a better and more excellent, the Light of the Sun. The Lamp of Man's Understanding, till transformed, has nothing to do within the Veil. The *New-Jerusalem* state of Life is so far from needing Man's intellectual Candle-light, that angelical star-light, yea the sun-light of Christ's own natural perfection is out-shined there, by the light of his Spiritual form, which is sevenfold brighter. There's no need there of man's Candle, or of the Light of the Sun, or Moon, for the glory of God lightens it, and the Lamb is the light thereof, *Rev. 21. 23.* and *22. 5.*

What are (in general) all the Sacrifices and Ceremonies in the Old Testament, but significant Types or Expressions of what we are to be or do in the New? The Sacrifices, Beees, Sheep, and Goats, taught and declared primarily the Sacrifice Christ was to make in his own person; and secondarily also the sacrifices, that all his true followers are to make in their persons; *that holy and acceptable sacrifice of our rational Life and powers thereof*, at best, under the fire-baptism of God's spirit, required, *Rom. 12. 1, 2.* *that so we may be transformed and grow up into the spiritual powers of eternal Life, hid with Christ in God*, (as our true interest and grand concern) without which we cannot be saved.

For persons; *Adam, Enoch, Noah, Sem, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Sampson, Samuel, David, Solomon*, and many others, were they not Types, Letters, or significant Figures of Christ?

Cain

Cain and Abel, Ishmael and Isaac, Jacob and Esau, were Letters and Types of two Seeds or Births of Christ in Men; one after the flesh, for the cleansing them from the corruption of Nature; another after the spirit, which delivers them by degrees from corruptibility, as before from corruption, *till mortality be swallowed up of Life.*

Do not the Typical signifiers of Spiritual things, in *Moses* and the Prophets, hold on all along to the very end of the *Revelation*? What's the *New Jerusalem* character'd by at the very last, but by the twelve precious stones in the High Priests Pectoral, which also signified the twelve Tribes of *Israel*? Are any so brutish as to imagine that those glittering trifles of the East, the *Jasper, Sapphire, Emerald, Chrysoprase*, and the rest, are literally and really to be found in the heavenly *Jerusalem*, *Rev. 21*?

Does not *Paul* Allegorize the history of *Abraham, Sara, Hagar Ishmael and Isaac*, as representing Christ, the true Father of the faithful, and as a twofold Husband to a first and second Covenant-Spouse, which bring forth two sorts of Children, one after the flesh, another after the spirit? The former of these Children (arriving onely at the practical and experimental knowledge of, and conformity with Christ in the flesh, or in his fleshly, changeable manifestation) persecutes the other, the true *Isaac*, the spiritual circumcision, that's born of Christ after the Spirit, and brought into a likeness and conformity with him in his unchangeable creature state, *Gal. 4. 22, 31. Rom. 8. 1.* Christ is that twofold Husband, (mentioned, *Rom. 7. 1, 2, 3.*) married first to a first-Covenant-Spouse; then dies. Unless that first Spouse be content to pass with him under the fire-baptism, drink of his cup, taste of his death, in order to be brought into conformity with him therein, she never meets with him or sees him more, to her comfort. Her Husband is dead, but alive again, *and lives for ever more, Rev. 1. 18.* The Wife also must die with him, or she cannot come to live with him for evermore, *2 Tim. 2. 11.* How die, or to what? To the Law, or in the Ruling power of our own natural, first-creation Spirit, activity and principles, however renewed or adorned, that so we may come to live under grace, the law of the spirit, or spiritual, eternal Life, in the ruling activity and principles of that more excellent spirit we receive from Christ, as a transcript of his heavenly manhood in us, by the new creation. This is that onely, under the Government whereof, *Paul* dares warrant us safe from sins ever recovering dominion again, *Rom. 6. 14.* This is that state of Life onely, in which, as married to him that is risen from the dead, we may bring forth fruit unto God, in the newness of the Spirit of our new creation,
not

not in the oldness of the Letter of our first-creation Spirit, as is signified, *Rom. 7. 4, 5, 6.*

The cleansed state of our first-creation Spirit, amounts but to the renewed old man, not the new: but to the circumcision of the heart, in the letter of the first-creation, (not by the spirit of the second) *whose praise is of Man, not of God, Rom. 2. 29.* This makes but the concision, that are of a diminutive, narrow, dogged, snarling nature towards the true spiritual circumcision, or *circumcision of the heart in the Spirit, whose praise is not of men, but of God, Phil. 3. 2, 3.*

There may be a little dark interval in the passage the first wife of Christ adventures to make through death and the grave, in order (and with full assurance of hope) to meet with him again in the better Life of the Resurrection. But she will soon find her own again with usury ; the quitted and resigned activity, and ruling authority of her own corruptible spirit, (which brings her into the true mystical grave and conformity with Christ in his death) in the raised and advanced condition of the same spirit, into harmony with and subjection to Christ, in her superinduced, incorruptible new-creation form and Life. This is the mystical Resurrection the spiritual believer has real fellowship with Christ in, even while yet in the mortal Body. Such fellowship of Christs sufferings, conformity with him in his death, and power of his resurrection, *Paul* lived in the experience and longed for the full accomplishment of, *Phil. 3. 10, 11.*

This passage out of the Life of our first-creation spirit and form, into that of the second, being gradual and leisurely, and the tempter laying all his engines of battery against those that are attempting this way, and Christ for a little moment hiding his face, or withdrawing that kind of comfortable presence, he had afforded the soul in his first-marriage-union with her, that after a little while he may with everlasting mercies have compassion upon her, in the second ; these things considered, 'tis no wonder she sits for a little season, as a disconsolate, fruitless Widow. *But God bids her be of good cheer, for more shall be the Children of the desolate Widow, than of the first married Wife, Esay 54. 1.* And Christ gives that long and most solemn exhortation to his Disciples in the 14, 15, 16, and 17 Chapters of *John*, to this very purpose, to establish and support their hearts in this passage (so dark and dismal to flesh and blood) into the Life and glory of the Resurrection. Upon his fleshly departure and disappearance, as their Bridegroom in that first way, he knew they would have a little mourning season of it, *Mat. 9. 15.* and therefore sets himself to comfort them before hand with the expectation of what was

to follow. *You shall have another Comforter*, saies he, meaning himself in the spirit and glory of the Resurrection. *I will not leave you comfortless*, Orphans and Widows, *I will come to you, after a little while*, *Joh. 14. 16, 18.* To the very same purpose is that, *Esay 54. 7, 8.* *For a small moment have I forsaken thee, or withdrawn my self from thee, as to my fleshly and first kind of manifestation to thee, which looks like wrath; but with great mercies, and everlasting kindness will I gather thee up to my self in my second and more excellent glory, and become thy husband in the new and everlasting Covenant, saith the Lord, thy Redeemer.*

Both these Dispensations are on foot still, Christ yet communicates himself to the souls of men in his fleshly way of manifestation, bringing them into conformity with that holy state of his earthly manhood, which makes the legal Christian, first-covenant professor and Wife of Christ, on this side the cross, the grave, the crown. His withdrawing from them as to this appearance and the fruits of it, is of the same import, as his withdrawing from his disciples when he was actually & personally in the flesh. He was then literally in the flesh in his own person, but he was even then but mystically in the flesh as to the persons of his disciples, as God manifested in their flesh; & so he is in all that thus experimentally know him but after the flesh now. Their so being in Christ Jesus, knowing of him, and walking in him but after the flesh, does not free or secure them from apostacy, (*2 Pet. 2. 20, 22.*) or condemnation, (*Rom. 8. 1.*) but the knowing of him, & walking in him after the spirit, as he is the new-Covenant Bridegroom and better Comforter. In this state, they are married to him that is risen in the other, to him only that was made flesh, & with whom they in that fleshly glory, even from him received, must be crucified. How else can they be brought into conformity with him in his death? It was holy flesh, the natural man in its greatest purity, that was offered up and slain in him. This at the best then, renewed by himself in us, is also to be slain and offered up, under and by the fire-baptism of the new-creature spirit, or spirit of Christ, that performes the new-creation work in man. It must be the holy, reformed, natural state, that must be offered as the true Christian sacrifice, *Rom. 12. 1, 2.* By this means as we come to be married to Christ in the Resurrection, so we come to be children of the Resurrection, begotten by the force, influence, and benefit of Christ's Resurrection, into a meetness of spirit to be married to him that is risen from the dead, *Luke 20. 36. 1 Pet. 1. 3.* Such marriage there is even in the Resurrection. Such a state of the resurrection there is while we are yet in this mortal body. The spiritual man, who lives in the spirit, knowes Christ in spirit, and walks after

after the spirit, (*Gal. 5. 25. Rom. 8. 1.*) is really and actually, though but gradually, in this mystical and best kind of Resurrection; while yet in the earthly body. The new creature, he that lives the life, and in the spirit of the new creation, lives in the Resurrection.

The Resurrection of our Bodies (after the death of them) at last is not to be put in the ballance with the privileges of this spiritual Resurrection, while we are yet in the earthly body. The spiritual, new-creation Life we are risen into, is eternal Life. But millions of men will find their bodily rising to be but a Resurrection into eternal death, and shame, everlasting punishment and contempt, *Dan. 12. 2. Mat. 25. 46.*

But let's take a little further view of Christ's first-Covenant Wife and Children, what they may do, and what may become of them? They may play the harlot with that very beauty and comeliness, that very first-creation kind of glory and perfect righteousness of the Law, that Christ has put upon them, called God's comeliness, and yet their own beauty, because it beautifies and adorns but that selfish state of the first-creation, *Ezek. 16. 14, 15.* What comes of them for playing the harlot with this, and opposing thereby the more excellent dispensation and glory, that comes from the same Redeemer in his new-creation work? They must be judged by Christ as those that shed blood and break wedlock are judged, as Murderers, and Adulteresses *vers. 38.* This they come to.

Not unlike to this, is that, *Esay 63. 8, and 10.* *He said, surely they are my People, Children that will not lie, so he was their Saviour. But they rebelled, and vexed his holy spirit: therefore he turned to be their enemy, and fought against them.* There are a People, a Wife, Children, Members of Christ after the flesh, that stand liable to forfeit all their privileges and interest in him, by apostacy, and then Christ becomes their enemy. *As he delighted before, to deliver and save them, rejoiced over them to do them good and multiply them; so now he will rejoyce over them to destroy them, bring them to nought, and root them out of the land he gave them, Deut. 28. 63.* If the transgression, the apostacy be general, so will the Judgement be too; *That which he hath built, he will break down; that which he hath planted he will pluck up, even this whole land, Jer. 45. 4.*

This was the case between God and those religious Jews, that lived and walked but in the wavering principles of the first-covenant. They would be ever and anon starting aside, like a deceitful Bow. They were not of the right, or new-covenant heart: Their spirit was not stedfast with God; and when they failed of their duty, he let loose one enemy or another still upon them. *Then they remembered that God*

was their Rock, and the high God their Redeemer. Nevertheless they did but flatter him with their mouth, and lied unto him with their tongues, for their heart was not right with him, neither were they stedfast in his Covenant : or they were not in that new, stedfast Covenant with him, that is established in all things and sure. And God will not be mocked ; he knows how to handle them. All this over and over, and much more is to be seen, *Psal. 78. 8. 35. 36. 37. and 57. verses, &c.*

And *Jer. 3. 14.* The same People in the same breath, are reckoned both the Children and Wife of Christ, though back-slides ; *Turn again, O back-sliding Children, saith the Lord, for I am married to you.*

The Children that are born but of that changeable seed of the first-creation in Christ, hate and persecute them that are born after the spirit, (or of the incorruptible seed of Christ in spirit, as he is head of the new-creation, in which he becomes, that word or image of God, that lives and abides in them for ever) and then they backslide and lose what they have in the first-covenant, *Mat. 13. 12. 1 Pet. 1. 23, 25. Esay 40. 6, 8.* These two Seeds, Births, Children, as they are typified by *Ishmael* and *Isaac*, *Gal. 4.* so by *Cain* and *Abel*, *Esaü* and *Jacob*, and other pairs of brothers. *Aaron* and *Moses* rather typify the natural and spiritual Saint in the glory of the Resurrection, in the new and everlasting Covenant, as above described. But *Cain* and *Abel*, &c. signify the fleshly, or first-Covenant worshipper, of the one party, and both the spiritual, new-covenant worshippers (whether of the single or double portion) on the other.

Cain and *Abel*, &c. may be Allegorized into this spiritual significancy and reach, as mystically indigitating and presenting to us the distinction of the fleshly and spiritual Worshipper, the reformed natural, and the transformed, or spiritual man; the first and second Covenant Saint. The elder often turns malignant, envies, hates, persecutes the younger : he after the flesh, him after the spirit. They may with good warrant also be Allegorized into a narrower compass yet, as typifying the natural and spiritual man, flesh and spirit, in the same individual Saint, that is born of Christ after the spirit, and yet not quite rid of flesh, which will be lusting against the spirit in him, that is his sin ; as the spirit also will be lusting against that flesh, which is his duty, *Gal. 5. 17.* Not onely corrupt nature, filthy flesh, but renewed nature, holy Flesh, goodliness of flesh, that that was born of Christ after the flesh, will be envying and lusting against, striving and contesting with that in man, that is born of the same Christ, after the spirit, *John 3. 6.* What struggle they for ? what's the matter, that enlightened reason and the marvellous light of Faith, the renewed
old

old man and the new, nature and grace can't agree. They have the same Father, Christ; they tumble in the same womb, the soul of man. This is it; they struggle like *Jacob* and *Esau* in the same womb, in the same person, for the dominion, the Scepter. The question in debate between them is, who shall be king? The renewed enlightened natural mind (which yet is but flesh, though holy flesh) thinks it self fit to rule and give Law to the whole person; would keep all under the dominion of the Law of the first creation. The spirit of the new creation claims all this as its right, though the latter and younger birth, (as reason also had been to sense) yet the true heir of the crown, and the elder must serve or become subject to this younger. The renewed first-creation spirit and state of life, glory, and freedom in man, finally refusing, resisting and persecuting the more excellent, new-creature Life, spirit, and glorious liberty of the sons of God in the second, amounts to no less than the sin unto death, the sin against the Holy Ghost, or Christ in Spirit.

This same mystery is typified, and by no other way but Allegorizing, is to be fetched out of the history of *Hagar* and *Sarai*. *Hagar* has the start of *Sarai* at fruitfulness, she is first with Child, *Sarai* is yet barren. But sing O barren, (saies Christ in this sense) that didst not bear, more shall be thy Children, greater thy fruitfulness at last. God swore to *Abraham* upon his offering up *Isaac*, and not withholding his only Son, that blessing he would bless him, and multiply his seed as the stars of Heaven, and as the sand on the Sea-shore; and that in his seed should all the Nations of the earth be blessed, Gen. 22. 16, 18. and Gen. 15. 3, 6. This promise relates to *Isaac*, not *Ishmael*; and to *Sarai*, not *Hagar*; and to *Abraham*, not *Abram*. *Ab-ram* signifies high Father. This was all the name he had while he had but *Ishmael* onely, (Gen. 16.) but when *Isaac*, the promised Seed is coming, the syllable *Ha*, or letter *H*, (being the first syllable or letter of *Hamon*, a multitude) is added to *Abram* and *Sarai*, so he is called, *Abraham* (Gen. 17. 5.) she *Sarah*, v. 15. *Abraham* by this addition, signifies high Father of a multitude (of nations) and for *Sarah*, as type of the New-Jerusalem Spouse of Christ, see her numberless Children, her *Isaac's*, Rev. 7. 4, 9. We find here first, a hundred forty four thousand sealed ones; that are the peculiar Bride and spouse of Christ, resembled by *Sarah*, and then a numberless multitude, of the lower rank of everlastingly glorified men, that stand about the Throne, Children of the Bride-chamber, and friends of the Bridegroom and the Bride.

But lets review, that Allegory, first in History, then Mystery. *Sarai* gives her maid *Hagar* to *Abram* to be his wife, Gen. 16. 3. *Hagar*
con-

conceives, and presently the fruitless servant despises her barren mistress, *vers. 4.* Sarai complains of her to *Abram*. *Abram* bids her handle her as she pleased. Sarai deals hardly with her, and she flies for't, *vers. 5, 6.* The Angel of the Lord finds her and advises her to return and submit her self under her Mistresses hands, *v. 9.* Here's the History. Deny Allegorizing, and there will be no Mytery in it, and then what an insignificant story may this seem? Did not all these things happen for ensamples? were they not written for our admonition, upon whom the ends of the World are come? *1 Cor. 10. 11.* Is not all Scripture given by inspiration of God, for doctrine, reproof, correction, instruction in righteousness? *2 Tim. 3. 16.* What doctrine, reproof, or instruction can we receive to any purpose, from this, and abundance of like Scriptures, if Allegorical interpretation be carped at and exploded, and insipid literal glosses, owned and adhered unto, as the onely sence, reach, and intendment thereof?

With your leave then, let us try by the Allegorizing engine, our spiritual discerning if we have it, to give birth to the mystical sence and rich significancy which this history carries in the womb of it.

As soon as *Hagar* saw she had conceived, the next news we hear, is, her Mistress is despised in her eyes. Behold here the proper Character of the first covenant wife of Christ. She is warm, flourishing, prosperous and fruitful in a way of outward Ordinances, and also in working Righteousness, in the goodliness of Flesh, in a wisdom, glory and comeliness, that Christ himself hath wrought in her, and put upon her. She is wise, strong, and honourable in Christ, and makes no scruple but this will alwayes hold, thinks her mountain so strong that she shall never be moved. On this account, the true new-covenant spouse of Christ, the right new-spirited Saint is despised and slighted, as a weak, foolish, contemptible thing, no body at Ordinances and righteousness in her way, which she experiences to be the way of Christ, finding the fruits of his presence in it. Thus was it between *Paul* with others, and some of the *Corinthian Church*. Both were married to, and interested in Christ, but by different Covenants. *We are fooles*, (saies he) *for Christ's sake, ye are wise in Christ. We are weak, ye strong: Ye honourable, we despised,* *1 Cor. 4. 10. and 2 Cor. 10. 12.* We dare not make our selves of the number, or compare our selves with such as commend and compare themselves with one another of the same principles and perswasions, and so applaud themselves in one another, by their mutual self-deceivings. The true spiritual Elder, *Paul* the aged, he is in body with this flourishing, youth-

(83)
youthful, warm, legal-spirited generation. The main business he has to say for himself, is *a Life hid with Christ in God*, and worshipping God in spirit and truth. This they reckon as nothing but discourse, fiction, foolishness. But be it known, those that with *Paul* are weak, foolish, and despised for Christ, are better than such as he there implicitly reproves and taxes with folly, that yet he acknowledges were wise, strong and honourable in Christ. Such foolish, weak, despised ones of Christ, as *Paul* was, are they that will quite confound the wise, the mighty, the honourable. The things that are not, shall bring to nought the things that are; and no flesh with all its ornament, righteousness, and wisdom, shall enter into Christ's kingdom, or glory in his presence, *1 Cor. 1. 27, 29*. And as the spiritual saint is thus handled by the fleshly, so is the spirit or spiritual part in the same saint dealt with by the fleshly. Holy flesh, the renewed natural mind, will be despising the feebleness of the spiritual (while weak and low) and jussling it out of the Throne, as to its interesting it self, as the ruling Principle at working righteousness and worshiping God.

Having thus in *Hagar* taken notice of the malapart, proud, insulting carriage of the first-covenant Wife or Spirit, in different saints, or in the same, against the right spirit of the second, through confidence in the works of the Law, (or works performed in the ruling activity of their own renewed mind) let us proceed to other branches and observables in the said Allegory before us. *Abram* as a type of Christ, delivers up *Hagar* into *Sarai's* hand; *Sarai* dealt hardly with her, so she should. *Hagar* fled; 'twas her sin. What signified *Sarai's* hard dealing with her? Persecution? No; the Spirit of Christ, the fire-baptism, the strait gate, that will not suffer flesh and blood to enter into the kingdom of God, this it signified. *Hagar's* flight then imports the declining and refusal of all these. The legal spirited professor, confident in the works of the Law, will endure none of these things. They are all a sad story, a hard saying to him. His usual way of waving them, (if urged and hard put to't) is to call them Blasphemy, and the Witnesses thereof Blasphemers; and on he goes very secure in his doatage. But say or think man what he will, this is Christ's way, he gives up the fleshly worshipper, and the fleshly part in the true spiritual worshipper, to the spiritual, to be humbled and abased, broken and subdued, hardly dealt with, crucified, slain and offered up in sacrifice, under the power of the Cross of Christ or fire-baptism of his spirit, typified by *Sarai*. There's no entering into the kingdom, but we must pass thorow this fire, this tribulation, this bruising of the inmost part of the natural man, his very spirit and rational powers, whatever

ever becomes of his outward, as to persecution from the world. *Hagar* despised *Sarai*, *Ishmael* mocked *Isaac*, (*Gen. 21. 9.*) this was persecution. Usually, those that are taken out of the world, (or worldly, first-creation constitution and frame of spirit within them, by the fire-baptism) do so differ even from the professing part of the world, in their very religion or union with God by another Covenant, and in their more excellent way of worshipping God, in spirit and truth, not letter and form, that they seldom or never scape the external branch of the cross and baptism of blood, through the rage & enmity of man against this new-creature marvellous light and life, that is springing up in those whom God is transforming into another nature. But let men take it how they will, the cross, the fire-baptism, we must come to, within us, first or last, or we cannot be saved.

The fleshly worshipper either yields to this fiery doctrine, ministry and way, or resists, or flies. If He get the magistrates sword, on his side, (as if *Hagar* could have got *Abram* to side with her against *Sarai*) then he'll make the messenger of such tidings fly. *Sarai* must fly or suffer under *Hagar*. Men decry it for heresie, blasphemy, and persecute him that talks at such a rate. Thus Christ himself was served by the zealous, legally religious *Jew*. 'Twas the religious, professing party of the *Jews* that crucified Christ, and would take no answer, hear no reason or argument from *Pilate*, the Heathen Magistrate, to the contrary. But if the sower Legalist neither will yeild, nor can brutishly resist this hard doctrine by outward force or persecution, then he takes *Hagar*'s course, flies it. And what then? He every where decries this spiritual doctrine of the cross and fire-baptism, for heretical, dangerous and seductive, wishing all to beware how they meddle with such books, converse with such persons, or listen to such dangerous suggestions. While toleration lasted, I have experimented this to be the too general frame of spirit amongst professors in this nation, who have evidently chosen rather to venture a persecution of their own doctrine and persons, than endure this and the assertions thereof. Here's the mystery of *Hagar*'s flight. The Angel of the Lord advises her to return, and submit her self to her Mistis. In her, all these timorous, fugitive, envious, legal-spirited Christians, that are leavened with the leaven of the Pharisees, are admonished to entertain better thoughts of the *New-Jerusalem* Spouse, resembled by *Sarai*, and submit themselves to her doctrine and more excellent way; to the cross, the fire-baptism, the spirit of Christ, the covenant of grace, *Sarai*. This is the doctrine, the reproof, the correction, the instruction
on

on in everlasting righteousness, which that History, that Allegory is pregnant with.

Christ with both his Covenant Spouses and Children, are allegorically expressed by Husband and Wife, Father and Children, Head and Members, with the like. Such expressions are interpretable into mystery, by a due considering the duties and offices of such Relations in the letter. And as Christ himself, so *Paul* and others, are (in way of Allegory) called Fathers of such as by them are begotten to Christ, through the Gospel, *1 Cor.* 4. 15. and *vers.* 17. he calls *Timothy*, his beloved Son; so *1 Tim.* 1. 2. *2 Tim.* 1. 2. and 2. 1. They are also called *Pastors*, *Mothers*, and *Nurses* to both the Seeds or Children of Christ, in their kind, *1 Thes.* 2. 7. and 11. *Gal.* 4. 19. In another respect, every true believer, as he beomes the Child, so is the Mother of Christ, as with pangs and throw's towards the new birth, (to the loss, and at last, death of the single activity of his fleshly mind and heart) Christ in spirit be formed and brought forth in him, by him.

Then comes the Life of Faith, the true reigning, *New-Jerusalem* Principle, (in which reason has its resurrection) the kingdom of heaven within him. He ownes Christ in his heavenly headship, as his Lord and King, expressed (*Cant.* 3. 11.) by setting the Crown upon his head, owning a willing subjection to the Law of the Spirit of Life, in this day of espousal to him, which is a day of gladness to Christ, good men and angels, *Luk.* 15. 10. The believer is the wise Virgin, who becomes at same time the Mother and Spouse of Christ, brings forth her own Lord and King in Spirit, as the Virgin *Mary* brought him forth in Flesh. In the very day that Christ is thus brought forth in and by the believer, they are espoused together by the new and everlasting Covenant. The believer owns Christ, as Head, Husband and King. Upon this, Christ rejoyces, Angels rejoyce, the Believer himself rejoyces, *wish joy unspeakable and full of glory.* 'Tis a solemn thanksgiving day, a day of gladness of the heart unto them all. Thus in a various sence is Christ Father and Son of the Spiritual believer, and the believer the Mother and Child of Christ. Christ is Head, Lord, King, Husband, Brother, Son, Fellow-heir to believers. They are Body, Subjects, Wife, Children, Members, Fellow-heirs to him. All these expressions are Allegorical, borrowed from natural Relations to signify spiritual Mysteries of love, union and converse between Christ and his Church; One thing is said, and a farther, more excellent thing meant. The Apostle having spoken of the duties of Husbands and Wives towards one another, winds up all into this, as his main intendment, the spiritual marriage-union between Christ and his

Church. This (saies he) is a great mystery, or mystically signifies a far greater thing, concerning Christ and his Church, Ephes. 5. 22, 23.

The Revelation, in a manner all along, is a description of heavenly things by such earthly Medjums, such Allegorical types, and expressions as are borrowed out of *Moses Pentateuch*, in the Tabernacle and Temple-worship. And of Christ himself tis said, *that without a parable, (a similitude, an allegory) he spake not unto the people, Mat. 13. 34. Mark. 4. 34.* Must not he then that truly expounds those parables, allegorize them? But how must he do it? Parable in the Hebrew is a word that signifies sharpness, as proceeding from a sharp wit, and needing the like to interpret it. That sharp wit must be no less than spiritual discerning, and that strong and well exercis'd too, or Scripture Riddles will be too hard for it. One or two more of these, let us take notice of. *Sampsons* typical Riddle together with the *Philistines* exposition, does yet want an exposition. Out of Christ, the strong Lion of the tribe of *Judah*, (as the eater, or sacrificer of the natural man in himself and us, by the fire-baptism) comes the choicest meat, the sweetest hony-comb of all; that that feeds and brings us into a conformity with him in his death and resurrection. Christ has left his own interpretation of the parable of the Sower and Seed, of the Tares, and the like, upon record in Scripture, and yet who understands them? how much do men yet need an exposition of those very expositions?

Paul tells us *Hagar* and *Sarah* are an Allegory, two Covenants, Gal. 4. 24. Then he mystically expounds *Ishmael* and *Isaac* into two Seeds of Christ, (the true antitypical Father of the faithful) in both Covenants. He declares moreover, that he that's born of this Father, but after the flesh, will persecute him that's born of the same Father after the spirit: Even so it is now, *vers. 29.*

Notwithstanding this Allegorizing exposition given by *Paul*, how little does the self-confident, legal Christian hold himself concerned in the character of him that is born after the flesh? How verily does he conceit himself to be the other, that's born after the Spirit? Hereupon he justles out the spiritual man indeed, for a Fanatick wrangler, a fool, a mad man, a blasphemer, any thing, that he lists to call him, *Hos. 9. 7.* At last he comes to this downright wilful resolution, (as *Esau* against *Jacob*, and as the professing religious *Jews* against Christ, in the very same case) *Come, this is the heir, let's kill him, and the inheritance shall be ours.* They imagine this vain thing, even to take the kingdom of Heaven by force, from the right owner. But if this eager-spirited generation would but give themselves leisure to consider

sider this and the like Scriptures, they might see, that they that are chara^{ter}ed here by him that's born after the *Flesh*, are a holy seed of Christ, that have Covenant interest in him, and actual communion with him. They are Children of *Hagar*, or the first Covenant. One would wonder how they should miss this. But they shuffle it off upon the *Jews*, that were under the ceremonious dispensation of the Law, and so rid their hands of it. Is there no legal Christian then? is there no danger of the leaven of the Pharisees under the outward dispensation of the Gospel? Yes, say they, but that lies onely at their door, who depend upon their own personal operations for their acceptance and communion with God, not on the imputed righteousness of the Redeemer. I interrogate, When *Paul* describes his Pharisaical state, he tells us, *he was, touching the righteousness which is in the Law, blameless*. Could this be, unless by the comeliness of God put upon him, or perfect righteousness of that kind, from Christ imputed to him? *Ezek. 16. 14*. Was he a legal *Jew*? was he any more than a moral Heathen else? But if what is abovesaid will not help to rectify this mistake, I shall be somewhat hopeless of being instrumental to your relief, in this point.

'Tis sad to see the self-pleasing interpretations of this and the like Scriptures, all along the Bible, so universal and unscrupled; amongst all sorts of Professors; an epidemical mistake. How to lift them out of the mire of these their own self-bewildring imaginations, who knows, but Christ? *Flesh, and the carnal mind that's enmity to God*, (*Rom. 8. 7.*) must never be of any larger compais, or farther significance with them, than corrupt, polluted, debauched, degenerate nature, *dead in trespasses and sins*; or at best, but the moral heathen, with some glimmering revivals and sparklings of rational Light and Life. But as for their part, they are in Christ, they experience actual communion with God; and once in Christ, for ever in Christ. A company of such false Maxim's I have too often heard, in discourse with them, gleaned up from mis-interpreted Scriptures, in which they are so confident and secure, that there's no speaking to them to the contrary. They have not a hearing ear, to listen to the voice of any spiritual charmer, charm he never so wisely. The cunning old serpent rings another bell in their ear, that deafs them to the voice of the true watchman, whose business is to warn these legally righteous Christians as well as the prophane Heathen, of the danger of their condition, *Ezek. 18. and Chap. 33. 13, &c.* Men that are righteous, and that in Christ, will not dream that this warning concerns them. As they serve that Allegory, (*Gal. 4.*) so other Scriptures of like import, as *John 3. 6.*

That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Flesh here, with them must be nothing but the corrupt nature, the polluted natural condition; by which shift, renewed nature must pass for spirit, and the spiritual man indeed must be excluded out of every Synagogue for an Apostate, a spiritual wanderer from the plain Truths of the Gospel; so they call the greatest Mysteries.

The Gospel and things of it, spiritual things, are utterly unintelligible and undiscernable to the natural understanding, which, of what extent it is, hath bin described. Yet I have oft heard men of very inferior natural capacities, with great confidence assert, *That the main Truths of Gospel, are familiar, plain, easie, obvious things to common understanding;* I grant, they must be so indeed, if they understand them.

Does not Christ plainly signify, that *one sort of branches in him the true Vine, may be cut off, and cast into the fire, Joh. 15. 6.* and that after high illumination, and partaking of the Holy Ghost, in the gifts thereof? *Heb. 6. 4, 8.* Does not the great Apostle preach the same doctrine at large, *Rom. 11*? We find there, that the natural branches, that had one sort of Being and Life in the good olive tree, (Christ) partaking of the root and fatness thereof, were yet broken off among the *Jewes*, and sinners from among the *Gentiles*, renewed in the principles of natural perfection, and put in their room? These among the *Gentiles*, that have but this kind of engrafture into this good Olive tree, are warned of the same liableness to apostatize and be cut off, as the *Jewes* were, in *vers. 17, 21.* The natural branches among the *Gentiles* make but the mystical earthly *Jerusalem* which may come to be the spiritual *Sodom*, and *Egypt*, the very same kind of cross spirited generation as those were, amongst whom as our Lord was crucified long since in his own person, so will he again be crucified signally in his two Witnesses, *Revel. 11. 8.* at the close of the persecution day.

The main ground for that most false Maxime, *Once in Christ and for ever in Christ*, (which must, by the way, needs argue that there is no such thing as apostacy) so far as I could ever hear from the deluded assertors of it, is *1 Cor. 5. 17.* *If any man be in Christ, he is a new creature; old things are passed away, all things are become new.* The legalist so triumph in this Scripture, that he can hardly tell what ground he stands on. He stands on the sand, and thinks he is on the rock. Let the words be well eyed in our common *English* translation, and you'll find [*be*] and [*he is*] in different Characters, which intimates them to be but the Translators superadditions and gloss. Strip the

the Text of these Redundancies, and the words run thus. *If any man in Christ a new creature, old things are passed away,* (or the old man, flesh and blood at its best, is put off) the ruling activity of first-creation Principles, however renewed, ceases. Some render it thus; *If any man be in Christ, let him be a new creature*; let him be sure he has that second, more excellent, new-covenant birth and being in Christ, that constitutes and makes him a new creature, and not onely the renewed old creature, the natural or first-creation man. The words to me seem to carry this sence, *If any man in Christ be a new creature, all things are become new*. This implies a being in Christ, that does not amount to the constitution of the new-creature, but only to an experimental knowing of him after the flesh, not after the spirit, as is also implied, *Rom. 8. 1.* which secures not from apostacy or condemnation, *2 Pet. 2. 20, 22.*

One Scripture Allegory more I will mention, because 'tis propheticall, and more nearly concerns the present season, than is commonly believed, *Cant. 3. 6. Who is this that cometh out of the Wilderness, like pillars of Smoke, perfumed with Myrrhe and Frankincense, with (or above) all the powders of the Merchant?* In the Jewish Worship Myrrh typified death and resurrection; Frankincense, Mediation. The Question is put by strangers, enemies, or else by some friends and well-wishers, daughters of the heavenly Jerusalem, (though hitherto somewhat captivated to the formes and wayes of the earthly) who seem to stand gazing and admiring at this new unthought of Church, consisting of the risen Witnesses, (*Revel. 11.*) when they shake off their mourning guise, put off their sackcloth, and begin to stand upon their feet, in the unresistible power and wisdom of Faith. Pillars of smoke ascend from them through the fire-baptism; whereby they are a sweet savour to God, as perfumed with the Mediation of Christ, and with conformity to him in his death and resurrection. The earthly Jerusalem professors will be amazed at this, their hearts failing them for fear of that which they never would before be induced to regard or own. Then will those expressions in the book called, *The Wisdom of Solomon* be suitable for the hitherto deluded inhabitants of the Earth, (of all sorts) to take notice of, *Chap. 5. 1, 9. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and amazed at the strangeness of his Salvation, so far beyond all that they looked for. Then they shall repent, and groan for anguish of spirit, and say within themselves, this was he whom we had sometimes in derision. We fools counted his Life madness, and his end to be without honour. How is he numbred among the Children of God, and has his lot among the*

Saints: Therefore we have erred from the way of truth. We have misdirected our selves in a way of wickedness and destruction. What hath pride profited us, or riches which our vaunting brought us? All these things are passed away as a shadow.

I cannot willingly let go this business of Allegories, till I have told you that all mankind, considered as in their first-creation make and constitution, are an Allegory. They and all they have, at best estate, are but type, shadow, figure of the spiritual man, that is of the new-creation frame. Their glory, wisdom, righteousness, are but shadows of his, and to be done away. Their, goodness is but a morning cloud, and as the early dew it goeth away, *Hof. 6. 4.* Their wisdom is comparatively but foolishness, and their lesser shadowy glory of the Law, (or ruling powers of their first-creation state) is to be done away, as no glory, by reason of the glory that excelleth, in the spiritual man, *2 Cor. 3. 10.* Every man at his best estate, (renewed, enlightened, gifted man) is altogether vanity. He was so in his first-creation, he is so in his greatest renewal. Nothing below the new-creature, the spiritual man, is exempted from this title, in Scripture. Vanity is of larger extent than sin. Any thing that will vanish, that is corruptible and perishable, is vanity. The whole first-creation is vanity, and was sown in corruption, that is, was a corruptible, not a corrupt thing. Angels and Men, the choicest flowers in it, have withered and corrupted their way before God, and so lost that life of communion with God, wherein they were created. The natural body, that's interpreted to be the first *Adam* at best, with his living soul, (*1 Cor. 15. 44, 45.*) is but the vile body, or inferiour, first-creation state of man, that is to be transformed into the likeness of Christ's glorious body, in the new-creation, *Phil. 3. 21.*

How too generally and universally are professors (in all variety of form, judgement and way) lodg'd in a kind of invincible conceitedness, that the revival of first-creation principles and life in them, towards a conformity with *Adam* in innocency, or Christ in the flesh, is the only attainment beyond which they are not concerned to look? All this is but the natural or vile body. Yet how strangely are men captivated to this day, under this embodagging and incorrigible dotage? Every thing that they are, have, see, or desire, while in this case, can be no other than vanity. Their wisdom, glory, righteousness, all are vanity; vanishing things. Men that are vanity, love vanity; outward, visible vanities, that gratify sense; inward vanities that gratify reason. Man's reason is vanity. How oft have we heard and seen mens reason to vanish, before their bodies? All the inmost thoughts

thoughts of mans heart, all the more overly imaginations of his fancy, all the reasonings and desires springing from both, are vanity. There is nothing man is or does, till he come within the sphere of the spiritual world, the new creation, but it's vanity. Outward visible Thrones, Crownes, Scepters, great Revenues, and all possible flourishing accommodations of bodily life, amount but to the more glittering, splendid sort of brutish vanities, and often fall to the share of beasts, the vilest & most brutish men. Rational parts, together with their advance and ornament by acquired and infused humane Learning, Arts, Sciences, excellent Gifts, the tongue of Men and Angels, these are far choicer, and more eligible things, than the above mentioned Lordly circumstances of bodily or brutish Life, and yet these all fall within the compass and sphere of vanities, vanishing things, *as sounding brass and tinkling Cymbals*. Nothing below the very seed of spiritual, new-creation Life, gets out of the sphere of vanity. Those that have all possible outward and inward gallantry too of the natural man or vile body, are exhibited to us, as to their duration and continuance, under the allegory or parable of a green bay tree. They may be in great power, spreading themselves like a green bay tree, but they soon pass away and are not; we may seek them while we will, their place can no more be found.

What a stage of the choicer sort of vanities, (glory, righteousness, wisdom of man, excellent gifts, high illuminations, dexterity of expression, tongues of men and angels) has *England* been these twenty years? We have seen a praying Ministry, Parliament, Army, going forth in a way of Righteousness, in Covenant with God, and no weapon that was formed against them could prosper. No Army, no Counsel could stand before them. All opposition proved a feeble, infatuated thing. What is all come to? *They were not stedfast in the Covenant, they started aside like a deceitful Bow. Their righteousness vanished as a morning cloud, an early dew*; and the bodies of the chief Leaders in that Ministry, Parliament, and Army, are in their graves. All is vanished, save a few faithful, chaste-spirited men, who for being true to their trust, stedfast in their Covenant and undertake, have been and are daily delivered up *as Lambs for the slaughter*, by their apostatized friends. What a Scene of vanities and shadows is this earth at best? how little worth minding? *Things seen, things temporal, are the things that are not. Things eternal, things not seen, are the only things that are.* Man thinks quite otherwise. That matters not.

Did we truly know our selves, we might the more easily be persuaded in another sence, not to know our selves. If we knew but the
vanity

vanity of our whole first-creation state, & the goodness thereof, comparatively with what we are capable to be made in the second, we would not know our own souls, no though we were perfect, yet would we despise our life, *Job 9. 21.* All the wisdom, righteousness, thoughts, reasonings, imaginations and desires thereof, are vanity. Did we thoroughly know this, we would be content to resign all; *not think our own thoughts, speak our own words, do our own works, find our own pleasures, and so enter into the true mystical Sabbath, and rest of God, in the new creation.*

If we lose the temporary life and righteousness of our first-creation, we shall find it again with usury in the eternal Life and everlasting righteousness of the second. If not, we shall lose it for ever, in the eternal or second death. If we lose our literal, shadowy Life and Image of God, received in the first creation, we shall find it again with usury in the mystical substance, spirit and truth of the second.

Then, let the letter and figure of Scripture be interpreted into spirit and truth, we shall know what to make of it; not before. Could man be content to be baffled out of himself, allegorized out of his first-creation shadow, into spirit and truth; he would be content Scripture should be so allegorized too, out of its letter and shadow, into spirit and truth.

The true allegorizing interpreter of the Scriptures, does and must expound them into things not seen, things eternal, into a sense, quite out of the reach and discerning of all the sense and reason in mankind. Spiritual things, things eternal, are discernable onely to the eye of faith, the spiritual discerning, the hearing ear. He only that hath this ear, will hear *what the spirit saith unto the Churches*, Heb. 11. 1. *Rev. 2. 29. 1 Cor. 2. 14.*

Men then do seem concerned in this point; for the allegorical sense of Scripture, leaves them quite at a loss. If they will not therefore be content to lose their sense and reason, with a full assurance and stedfast perswasion that they shall find them again with usury, in conjunction and harmony with the new-creature Life of saving Faith; let them make their best of them for their defence in this case. Let them produce their strong reasons, let them come forth in the greatest pomp of Argument and Eloquence they can, against allegorizing. Unless they can afford more pertinent interpretations of the above mentioned Scriptures and many others, without allegorizing; what they say in this matter is not much to be valued. They will find themselves as far wide from understanding the Scriptures, in any other way, as *Jobs* three friends were from understanding his case: and my answer to such colourable reasonings, shall be that which *Job* has

has furnished me with; *How forcible are right words? but what doth your arguing reprove?* Job. 6. 25.

This yet must be granted; that the devil (who is a most dextrous and skilful imitator of Christ in all his dispensations, by feigned resemblances of truth) will also strike in at this allegorizing way of interpreting the Scriptures. He will labour hereby to the utmost, to confound and bewilder both teachers and hearers, that take and own this course. He will (if possible) run them all a ground in a thousand mistakes, and false conclusions. But he never puts himself to this trouble, till he finds men will be allegorizing; as neither will he make use of the choicest flourishes of his transformed angelical appearance to impose himself on men, as Christ in spirit, till nothing but that will serve their turn. Then he peremptorily commands them (under this disguise of an angel of light) out of their own senses, wills, and understandings, into a pure subjection to his dictating and ruling influence, as the onely superiour dispensation and attainment, to what they ever yet experienced. And allegorizing of Scripture in his way, he finds to be a very apposite means to nourish and keep them safe under his wing, in that his highest dispensation, his mystical sabbath, a rest from their labours, under his angelical steerage. These, with all other his inferiour crafts and designs above mentioned, does this perillous Impostor mannage upon the various tempered and differently enlightened inhabitants of the whole world, every moment of time.

But it is one grand piece of his mystery of iniquity, to keep men quite off (if he can) from allegorizing of the Scriptures, and consequently from all the spiritual sence and mystery of them, throughout. He perswades by all means, that men would stick in the letter, as the onely course *to hold fast the form of sound words*; and that they would quit mystical sence in the Scriptures, and so, the mystery of Godliness in their persons. He would never have them own *the Life hid with Christ in God*. That's the onely Life he fears. Those that rest in the letter of Scripture and deny the mystery, will easily be induced to rest *in the form of godliness, and deny the power thereof; from such turn away*, 2 Tim. 3. 5. They cry out against the Allegorist, call him blasphemer, say he has a devil, as the *Jews* served Christ, and *Luther Smenckfeld*, in that general answer to his puzzling Letters, *The Lord rebuke thee, Satan*.

So much for Allegory..

K

By

BY way of Recapitulation then, and as deducible from, or at least in exact consonancy with the divinity part of this Sufferers Doctrine and Character, take these following Conclusions.

1. God in Christ, as Christ is the purely divine form of God, is absolutely unmovable, incommunicable; in a capacity too high for the creation of either world, natural or spiritual.

2. Had God, remaining purely in the divine nature, (without assuming Creature-nature into personal union therewith) produced or created this first world, it must needs have been created in a violent, instantaneous manner, without any progressive motion, as in the six dayes, *Gen. 1.* And when created, Angels and men, so-made, must needs have been everlastingly miserable, unless reduced to their primitive nothing again. For God that is the onely Fountaine of all happiness and satisfaction, had remained in an utter uncommunicableness, and been shut up in absolute invisibility to them, for ever.

3. God therefore in Christ, condescended to cloth himself with a twofold creature-forme, natural and spiritual, through the peculiar operations of the second and third of the three that are one, (*1 Joh. 5.7.*) in order to capacitate himself for the creation of both worlds, as also for the communication of himself to his creatures, when created.

4. This twofold creature-nature, as in parsonal Union with God in Christ, may (by communication of Idioms, and denomination of the whole person from the purely divine nature and form) be called God. God is said (*Acts 20. 28.*) *to have purchased the Church with his own blood.* 'Tis a Maxime in School divinity, *Whatsoever is in God, is God.*

5. This twofold creature-nature of Christ, as transcribed and copied out by him, in the persons of elect angels and men, may be called divine, (specially the superiour and more excellent kind of it) but not God : neither are the persons of angels or men, by being but thus partakers of the divine nature, either Christ or God.

6. That being which angels & men received in their first creation, and that Image of God that was then stamped on them, was in the life,
glory

glory and righteousness of it, but a shadowy, corruptible or changeable thing. It was the Image of the Mediator, considered as in that changeable state of creatureship, wherein he became *the Lamb slain from the foundation of the world*, and again in the fulness of time; the image of the first *Adam*, in Christ; that that is to be crucified in us as well as in him; otherwise, how can we be brought into conformity with him in his death?

7. Angels and the souls of men, as having but this mutable Image of God in them, received in their first-creation, are mortal, as to the glory and life of their Beings, in communion with God, and in the way of righteousness. The angels that fell, and man when he fell, died the death, as to this Life; that is, lost that Life of communion they had with God, in the righteousness and glory of their first-creation. Thus in the day *Adam* did eat the forbidden fruit, he died; yet lived in the body, many hundred years after.

8. All mankind fell in *Adam*, the tree out of which we spring as branches. In him we all died. Christ comes to give a general revival, general redemption, out of this dangerous fall; *Rom. 5. 12, 19.* and *1 Cor. 15. 22.* *As in Adam all die, even so in Christ shall all be made alive.* It shall not be said, our first parents ate the sower grape, and our teeth are thereby set on edge, but all souls are redeemed and recoverable by Christ (if they stubbornly refuse not) into the life, light and liberty of their understanding and will, the proper principles of their first-creation. *The soul then that sinneth,* (either by willful refusal of this renewal, or the loss of this life again when renewed) *it shall die.* 'Tis a tree twice dead, dead first in *Adam*, then after a personal revival, dead again by a wilful sinning after the similitude of *Adams* transgression, (knowingly refusing the same more excellent life and glory of the new creation, that he did, by preferring the lesser glory of the first, thereunto) and so is pluck'd up by the roots and burned, *Jude 12.*

9. Angels and the souls of men are immortal as to being, if we mean by immortal, everlasting. Angels will remain a flame of fire, and man will consist of body soul and spirit, all the essentials of their first-creation constitution, for ever. But what then? is this their advantage? would it not be a great gain to them to lose themselves by annihilation, rather than be eternally miserable? They are stripped of all righteousness, glory, comfort, deprived of all communion with God, and in their single, meer naked beings, exposed to everlasting punishment.

punishment, in the pouring forth of his fierce wrath and displeasure upon them, *Mat. 25. 46.* Does not Christ say of *Judas*, *it had been good for him, if he had never been born?* *Mat. 26. 24.* 'Tis not proper to say that wicked men and angels, when under the paines, or in the state of eternal death, (*eternal a parte post*) are immortal, but everlasting, unless it be proper to say, immortal death.

10. 'Tis observable, that which is said, *1 Cor. 15. 46. First that which is natural, and afterwards that which is spiritual.* This holds true of the different creature-capacity and form, in head and members, root and branches, in Christ, angels and men. The natural creature-form in Christ, as a peculiar product or emanation from the second of the three that bear witness, (capacitating him for the creation of the first world, and to exhibit the Image of the three that are one, to the creatures natural understanding, when made) is to be considered by us in a priority to that spiritual and more exalted creature form, brought forth in Christ, by the peculiar operation of the third in the Trinity, by which the natural form is baptized into its unchangeable state of Life and Union with God. By this twofold creature-form in Christ, are the three that are one, everlastingly exhibited to the view and enjoyment of men and angels, in a suitableness to what ever capacity, natural or spiritual. This is the beatifical vision God gives of himself in Christ. Will any here or any where else in this discourse, cry Tautologie? 'Tis answered once for all, the same things are oft said in scripture by several persons; yea by the same, on several occasions, and sometimes scarcely that; as is to be seen in the *Psalms*, and *Proverbs*, &c.

11. As tis said of the natural and spiritual form in Christ and his members, *first that which is natural, then that which is spiritual*, so is it said of them, in another scripture, by way of allegory, in *Jacob* and *Esau*, *The elder shall serve the younger*, *Rom. 9. 12.* The natural or elder creature-form is to be so handled by the spiritual or younger, as to be through the fire-baptism transformed out of its changeable capacity, and captivated into everlasting subjection to and unchangeable harmony with the spiritual. This holds true in Christ and his members also. The whole rank and order of angels and men, that are about the Throne, in their incorruptible natural form, are as servants to the Bridegroom and Bride that sit upon it, in the spiritual. The natural form also of Christ and all those peculiar Saints that constitute his heavenly Bride, is subject to the spiritual, in the same persons.

12. These

12. These two creature forms, natural and spiritual, in Christ and his members, are resembled to us by the two olive trees, candlesticks, and two annointed ones, that stand before the Lord of the whole earth. This may appear by comparing *Zech. 4. 11, 14.* where they are peculiarly applied to Christ, with *Revel. 11. 4.* where the true Saints, that receive this twofold oyl or spiritual anointing with the heavenly name or nature of Christ, (and thereby become the two Witnesses, or Witnesses of his twofold creature-glory and perfection, shining forth in their persons) are also called the *two olive-trees and candlesticks, standing before the God of the whole earth.*

13. Those that are truly anointed with both or either of these names or formes of Christ, natural or spiritual, by the new and everlasting Covenant, are such onely as can most properly be said to assemble or be gathered together in his Name, that is, in the power and exercise of the new name and nature of Christ, communicated to them, *Mat. 18. 20.* Such meetings Christ promises to be in the midst of, engages to hear all their prayers, and to grant all things whatsoever they ask, *John 14. 13, 14.* How can it be otherwise? for whatsoever they ask in that spiritual new-creature name, in the desire of that new Spirit and Life in them, *that is born of the will of God,* (*Jam. 1. 18.*) must needs be according to God's will; and (saies the same Apostle, *1 John 5. 14, 15.*) *If we ask any thing in or according to his will he heareth us. And if we know that he hear us, whatsoever we ask, we know we have the petitions that we desired of him.* Meeting in the name of Christ, in the fellowship of the spirit, in the communion of the holy Ghost, (*Phil. 2. 1. 2 Cor. 13. 14.*) are all the same thing.

14. Christ has excellent gifts to bestow upon the rebellious also, (*Psal. 68. 18.*) upon a sort of People, *that for a while are in Covenant with him, married to him, and made comely, through one sort of comeliness from him, put upon them,* *Ezek. 16. 14.* *They are his Children, wholly a right seed, children that will not lie, branches of the true Vine, who are yet liable to be turned into the degenerate Plant of a strange Vine unto him,* (*Jer. 2. 21.*) *to rebel against and vex his holy spirit, so that he may turn to be their enemy,* *Esay 63. 8. 10.* This sort of Saints or People of Christ, who may again become no People, (*Hos. 1. 9.*) make up his first-Covenant Spouse, resembled by *Hagar.* His Children they are; but they stay in the place, rest in that state of their first-creation Life and Glory with unwise *Ephraim*, and the foolish Virgins, whence the true Children that have the seed of the new and everlasting Covenant.

venant-Life in them, do break forth, *into the wisdom, glory and righteousness of the new-creation*, Hof. 13. 13. Those that thus stay in that place or state of Life, that is neither God's nor the creatures true Rest, will at length set themselves to vex and persecute the spirit of Christ in them that quit that place and state for the more excellent way, the true Rest, and so as downright enemies to Christ, will make use of those very natural parts, or spiritual gifts he has bestowed upon them, to decry, vilifie and persecute him in his true spiritual seed. Who are these?

Those that are made Eunuchs, as to any ability to bring forth fruit unto Christ in the way of their first-Covenant Life and Principles, being brought to keep his true mystical Sabbath, in the exercise of their new-Covenant, spiritual Life, by which means they come to have *a name and place in his house for ever, better than the name and place of those sons and daughters by the first Covenant, an everlasting name that shall not be cut off, or blotted out of the book of Life*, as the others may, *Esay 56. 4, 5. Revel. 3. 5.* Those first-covenant sons and daughters that swell and are puffed up with the towering imaginations and self-exalting thoughts, that by Satans suggestion and their own ready compliance are apt to spring up in them (from a confidence in what they have already received) against the more excellent way, are with *Capernaum, exalted unto heaven*, in righteousness, Ordinances, excellent Gifts, high Illuminations, and ready utterance, but *must be brought down to hell* for this mistake and presumption. Yea, *'t will be more tolerable for Tyre and Sidon or the very literal Sodom in the day of Judgement, than for this mystical, spiritual Sodom*, in which the Lord and his true spiritual, heaven-born Saints are still crucified, *Mat. 11. 23, 24.*

15. The meer natural state and frame of man, considered either in its first-creation or as renewed since, is a comprehensive Epirome of the first world. All sort of Being and Life that's to be found in the first creation, is summ'd up and put together, in every particular individual man. He has being, with the visible heavens, Sun, Moon, Stars, Elements, and all inanimate compounds; vegetable Life, with Plants and trees; sensual, with beasts; rational, with angels; add spiritual, with Christ in God, by the new-creation, and then he is the compleat Epitome of both worlds, natural and spiritual too. In this sence, man is called a *Microcosme*, or little World. Angels in their first-creation frame, are not so, nor yet in the second, their new-creation,

ation, or resurrection state. They do not formally contain and comprehend in their very personal beings, all inferiour nature in the first world. But they have that that is the man in man, reason, in a superiority to man himself, as appears by the over-reaching exercise of it in the devil, to the deceiving of man in his Paradisical, primitive, and best estate. Yea 'tis said of Christ himself, as a man in flesh, *that he was made lower than the angels*, Heb. 2. 7. Angels then, though they do not formally contain all inferiour nature in their personal constitution as man does, yet do they eminently comprehend it all. And they have originally a more quick, active, and vigorous natural understanding, that does more fully pierce and pry into the hidden secrets and mysteries of nature, than man. Their thoughts run to and fro, as a flash of lightning. With one glance of their intellectual eye, they can take notice of all that's to be found in the first-creation. *They excel man in strength also*, Pſal. 103. 20. They have also the start of man, for representing all first-creation glory, as eminently comprehended in their own persons. Thus the devil represented to Christ, in a flourish of his transformed appearance, *all the kingdoms of the world and glory of them*, all the desirable excellencies of the first creation, *Mat. 4. 8*. He is called *The God of this world*. All his flourishes in first creation light and glory, are with designe to dazle and affect mens eyes and hearts with the appearance of transient vanities, so as to keep them from ever looking after the marvellous light and more excellent glory of the second; to keep off the Light of the glorious Gospel of Christ, that that may not shine upon them, or be taken any notice of by them, 2 Cor. 4. 4.

He that is called *God of this world*, has doubtless a vast, universal understanding and insight into all first-creation nature and things. How else can he make the best of every thing, for the tempting, seducing and ensnaring of men? He made the utmost use of all, to Christ, this way, when he *presented him with all the kingdoms and glory of the first-creation*. This bait could not catch him. Far lesser catch other men; little parcels of creature-contentments, delights of the sons of men. His Table is spread with all variety of first-creation things, for the entertainment and seduction of man. Here's the dust, this lying old serpent feeds on, (*Gen. 3. 14.*) and couzens others with, natural things, things seen, glossed over by him, to carry on his work. The generallity of men are satisfied with the crumbs that fall from this serpents Table, the most inferiour sort of contentments that humour and gratify but their brutish lusts. They tumble in sensual pleasure, like swine in the mire while that holds, while provisions

sions come in, to keep that on foot, they reckon all well with them. Horses, asses, and the rest of the brutish rout of animals, have fully as good a time on't as they, in this world, and in this consideration a better, no aking of heart about a world to come and an irrevocable sentence of condemnation to everlasting and unexpressible punishment. If men do peep out of this brutish strain of Life, (the prevailing dispensation of the devil in *England*, at present) through some awakenings of Conscience, and begin to look after a little moral righteousness in their personal operations, the old serpent can apply himself to them, as their Tutor, Influencer, and Instructor herein; has diet at his board, that will fit their palate. Yea, he can accommodate the Legal Christian, with the appearances and exact resemblances of all that he is for. If the Legallist be unsatisfied, and will be looking after Christ in spirit, he puts in with his utmost flourishes and appearances of angelical glory, to satisfy him in that point also. He has before him, all first-creation things, from the lowest part of the dust of the world, brutish satisfactions, to the highest part of the dust of this world, angelical glory, and he has the utmost imaginable skill and dexterity to use and improve all, for the seduction of men. He puts the most taking, insinuating glosses upon every thing, presents every man with objects suited to his palate, capacity, light and attainment. Thus does this grand deceiver of all the Nations of the world, practise his witchcrafts and sorceries on the senses and imaginations of men, by present or absent objects, and by his immediate influence labours to kindle and stir up their fleshly affections and desires, to meet with and entertain those trifling vanities he has infatuated and bewitched their imagination to put such a value upon. The *Galatians* Paul found bewitched with no less a matter than the glory of the Law, the righteousness of man, *Gal. 3*: Others are bewitched with the glory of angelical nature, higher dust than the glory of man; the generality, with smaller matters, brutish toys.

The Devil then, that's called *the God of this world*, (together with his fallen angels) knows exactly what this world amounts to; knows all inferiour nature, humane amongst the rest, through and through. He can tell where to have man, and fit him at every turn. He thoroughly knows all the things he is to tempt him with, and he thoroughly him that he sets himself to tempt; and so is compleatly accommodated for his seducing work, in all points. And this will be his course, till he be sealed up in the bottomless pit, which will be Synchronal with Christ's coming forth to reign, *Rev. 20*.

But if once man become a new creature, by receiving either the single or double portion of the spirit, he passes out of the devils hands. This manchild is quite out of his reach, *Revel. 12.* The spiritual believer, that is partaker of the divine nature, (in the sense above expressed) is partaker of the wisdom, holiness, and righteousness of God. Then he is wiser than the Devil, if the wisdom of God be superiour to the wisdom of that Serpent. This is a thing one did once spitefully tax this Sufferer with, as boasting that he was wiser than the Devil, because on some occasion that was offered; he replied, *He was glad he lived in a spirit the Devil was so little acquainted with.* Sure he that lives in the spirit of God, lives in a spirit that is superiour to the devil, and that he is little acquainted with. The lowest degree of wisdom, light, life and glory in the new creation, is above the highest excellencies and glory of any nature or creature in the old. He that has but the single portion of the spirit, and that but in seed, will be too hard for that roaring and devouring Lion, will resist him effectually, and finally, in the stedfast faith of God's elect, *1 Per. 5. 8, 9.* Even babes and suckling in the Life of grace, shall be able to still that enemy and avenger, with all his shews and flourishes in Natures excellencies, first-creation power or things, *Psal. 8. 2.*

16. 'Tis observable from the sentence passed upon the Serpent, that the devil and his angels are yet alive. He with *Adam and Eve* are summoned to appear before Christs Tribunal, to answer what each of them had done in that business of the fall. His sentence runs thus, *Because thou hast done this, thou art cursed above all cattel, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy Life.* Angels and men, the highest ranks of Creatures in the first world, are (comparatively with the new-creature state of men and angels in the second world) reckoned but as cattel, the choicer sort of the beasts of the field. Satan with his retinue of fallen angels does yet live. His diet is dust. As God of this world he has all sorts of beings, and excellencies of the first creation before him. This is the dust he feeds on, and feeds others with. This diet he offered to Christ himself, when he was hungry. His trade of seducing mankind, managable by these things, he has been at, well towards six thousand years. 'Tis a *Rabbinical* observation, that these six thousand years of the worlds labour under this seducing work of the devil, as plunged in that wicked one, were resembled by the six dayes works, in the creation of it, *a thousand years being with the Lord as one day.* The

venth thousand, the *Jewish* doctors held to be typified by the Sabbath day, in which the world should rest from this bondage under the God of this world. They observed also that the Sabbath is not described as the other six dayes, by an evening and morning, as having no darkness at all in it, that so it might more fitly represent to us the perpetual joyes and light of the *New-Jerusalem*, or World to come.

During the six thousand years of the Worlds miserable thralldom and labour under the Satanical yoke, righteous men are perpetually oppressed from *Abel* downwards, and there is no judgement for them to be had in this world. But in the seventh thousand year, the seventh day of the world, they will be in their proper Sabbatical state, and nothing shall hurt in all the holy Mountain, or kingdom of *Christ*. The light, glory and wisdom of the first creation, when men or angels are detained and held by them, from entering into the more excellent glory of the second, are but as chains of darkness upon them. When Satans time is come to be sealed up in the bottomless pit, at *Christs* coming forth to reign, this yet does not absolutely and finally strip him of his first-creation flourish, but onely suspends his exercise of it, as to his former deceiving of the nations thereby, till the thousand years be fulfilled, and then he comes forth again for a little season, to deceive the nations, and engage his whole party of angels and men, in order to the giving his final & utmost assault to the *New-Jerusalem* camp of *Christ* and all his Saints, the beloved City. So far he will be permitted to proceed herein, as to besiege it, with a kind of seeming hopefulness to outvie it in a flourish of spirituality and in the state of the resurrection, in order yet to carry the Kingdom and dominion from *Christ* and all his saints. Then fire comes down from God out of Heaven upon him and his. (on the *New-Jerusalem's* ascending into their utmost glory of the resurrection, and full vision of God for evermore) and then nothing but torment will be their portion for ever and ever, when perfectly stripped of all first-creation glory, & enjoyments and fixed in the second death, however he cozen men with conceits even to this day, that those torments shall have a period, and all shall be saved. In *Rev. 20.* we have an account of these particulars.

17. What are the Old and New Testament, as written Books, representing the mind of God in a sound or sight of words, but Letter, Shadow, or significant Figure of natural and spiritual-creature perfection in *Christ* and men; in men, as natural and spiritual properly distinguish old and new creation Life in them.

Men of a first-Covenant, old Testament, old *Adam*, natural or legal spirit

spirit are all one thing. So are men of a new Covenant, new Testament, second *Adam*, new Creature, or truly evangelical Spirit, the same. In the former is the Life of the Law, or the ruling activity of rectified humane first-creation Principles : In the latter, the Life of the Gospel, or the ruling activity of the new-creature Spirit and principles. One is the Legal professor, the other the Spiritual believer. One is under the Law of Nature or the first Covenant, the other under Grace, the Law of Faith, spiritual Life, or the new and everlasting Covenant.

18. The Law of Nature and of the first Covenant are the same thing in man, but as to the perfection of them in or upon man, this difference is observable. Man in his first creation as he came out of the hands of God, had the Law of Nature or the ruling powers of natural Life, in full perfection, inherent and operative in his own person. The same Law of natural or first created Life and perfection, is renewed by Christ in men, as to kind, so as also to be inherent and operative in them, in some degree ; but the deficiencies of inward personal sanctity and of inward and outward operations, are made out by the compleat righteousness of the Law, as wrought by another person for them, and imputed to them for their justification before God, upon the terms of the first Covenant, qualifying them for communion with God therein. In this sense, *Paul* was according to the Law blameless ; to wit, under this comeliness of God put upon him. In the other sense, as to inherent personal perfection, 'tis said, *1 John* 1. 8. *If we say, we have no sin, we deceive our selves, and the truth is not in us.*

19. As to the whole bulk of the written Oracles of God, there is frequently given the proper character both of the Law and Gospel Principle or state of Life, in the old Testament as well as new ; but of the latter, more eminently and plentifully in the new.

20. There were true spiritual Saints both before and under the outward dispensation of the Law, *Enoch, Noah, Sem, Heber, Abraham, David* and many others ; and there are fowre, narrow, Pharisaical, legal-spirited Christians, under the outward dispensation of the Gospel, at this day.

21. Even the first Covenant or Legal state of first-creation Life and Principles, renewed in men, comes to them in the way of Gospel, or

through the glad tydings of the mighty Redeemer, who was promised to *Adam* under the name of the *momans seed*, *that should bruise or break the Serpents head*, Gen. 3. 15. This he did by dying, through death destroyed him, *that had the power of death, that is, the devil*, Heb. 2. 14. Thus Christ died for all, (2 Cor. 5. 14, 15.) to recover all again out of that dead sleep in trespasses and sins, into which they were cast by *Adams* first transgression, and to set them upon their first-creation feet again, in order to a new trial of their personal demeanour in that great point, *Adam* first miscarried in, as to the loosing the Life, quitting the righteousness, wisdom, and lesser glory of their first-creation, for that which excelleth in the second; *the tree of Knowledge, that puffeth up, for the tree of Life, that edifieth*. Thus was Christ a propitiation, not for the sins of his elect onely, but of the whole world, 1 Joh. 2. 2. Here's all the general Redemption the Scripture holds forth.

22. If these things be so, what signify all the voluminous Controversies of the *Pelagian* and *Antipelagian*, *Arminian* and *Antiarminian*, *Supralapsarian* and *Sublapsarian*, about Free-will, general Redemption, and the Like? What Free-will is it, the one pleads for, the other denies? Only such as *Adam* was created with; the wavering Liberty of the sons of men, the object whereof, is natural good and evil. As for spiritual, new-creation things, they were in themselves, in their own naked essence, clear out of sight to *Adams* discerning at best, which was but natural. They were onely representable and understandable to him, in a riddle, through some first-creation shadow, the Tree of Life. Neither of the above mentioned parties, in all their warm digladiations and pickeerings, once dream of a distinct superiour state of Life and Liberty, that should swallow up all that of the first-creation into victory, & bring it forth again with usury and great gain, by way of resurrection, *in the glorious Life and Liberty of the sons of God*, the spiritual, eternal Life and Freedom to good onely, and not at all to evil. But whoever returns not into the exercise of his rectified first-creation Principles and Liberty, as a general fruit of Christ's death, lets his own voluntary default. *He sins against God and worships his own soul; he hates Christ and loves death*, Prov. 8. 36. He refuses the righteousness and glory of his own humane nature, and chuses to be a beast.

23. But what lies in man to do towards the superiour and more excellent dispensation and way, by which he should be led forward into the glorious Liberty of the sons of God, and eternal Life?

Tis

'Tis answered, He hath power in the right use of his natural freedom, not to resist it; but upon experience of the insufficiency of the selfish spirit and wavering principles of his first creation, to submit all the Life and glory thereof to the fire-baptism, in order to the being brought forth in a more excellent state, that is unchangable.

'Tis not in man to do any thing towards his new creation, as neither did he contribute any thing towards his first make. But God makes such proposal and offer of this new-creation work to all mankind, as not one man saies of being made a new creature, but it will be most righteously interpreted by God to have befallen him through his own voluntary default, in neglecting, refusing, and resisting that offer. Where comes in the difference then? *A remnant according to the election of grace obtain it, the rest are voluntarily blinded and fall short, Rom. 11. 5. 7.* That saying of *Augustin* is not amiss; *God will not save any man whether he will or no, but he will make that man willing to be saved, that he resolves to save. He may do what he will with his own.* Mans first-creation Liberty misused in this great point, brings forth this sad truth; *Thy destruction is of thy self, O man.* And Gods reserving singly to himself the forming up of the new creature, and the prerogative Liberty of effectually and irresistibly disposing of this great favour, where, when, and to whom he pleases, brings forth that excellent truth, *That our salvation is onely and meerly of God,* as *Sir Francis Bacon* observes in his Confession of Faith. Who then maketh men to differ, one from another, the new creature from the old? Man makes himself to differ from the new creature or spiritual man, by his voluntary rejecting and despising this more excellent Life: but God alone makes him that is a new creature, to differ from the old. And this indeed is the proper meaning of difference in such cases. To differ is to excel, *Phil. 1. 10. That ye may approve things that excel, or differ.* So *119 Cor. 15. 41. One shall differ from, or excel, another star in glory,* *2 Tim. 2. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Thou wilt say, if the case be thus, *Why doth God yet send saints?* For *who hath resisted him?* *2 Tim. 2. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Thou art that he hath elected, and is resolved to save, he will effectually and irresistibly make willing to be saved, and they will certainly be saved, and no others. Nay, but *O man, who art thou that repliest against God?* *2 Shall the thing formed say to him that formed it, why hast thou made me thus?* *He may make vessels of honour or dishonour as he pleases, amongst Jewes or Gentiles all the world over, Rom. 9. 19, 24. God that is infinitely just, and can be no otherwise, is not bound to give an account of any of his matters, Job 33. 13. Why therefore do ye strive against God, while ye put forth this querulous demand, who*

hath resisted his will? Will you cast all your sins and destruction too, upon God's final rejection of you as reprobate silver? *Jer. 6. 30.* God strives by his Spirit with men to bring them to himself, *Gen. 6. 3.* to which *Peter* refers, *1 Pet. 3. 19, 20.* Men strive and fight against God, are disobedient and rebellious. If God suffer men to prevail, in a final resisting of his spirit that strives with them, they are undone for ever. If they be conquered, they are saved. If they lose their mutable Life, they find it again in that which is unchangeable. If they keep it a while in opposition to the more excellent Life, they lose it at last, in eternal death. These are the Gospel riddles, which the very disciples scarcely understood, while Christ was with them in the flesh, nor we while we have but the like knowledge of Christ after the flesh, as they then had. Knowingly to resist and hate the new-creature Life, and words thereof, is to do despite to the spirit of grace, to sin against the Holy Ghost. *He that hath an ear to hear, let him hear.*

'Tis in vain for man to quarrel. *God will be justified, when he judges, Ps. 51. 4.* He will at last bring forth the grounds of all his dispensations toward man and proceedings with him, in such a demonstrative and undeniable consonancy to the very reason of man, *that every mouth shall be stopped.* Yea, there is enough said already in his written Oracles, to stop every mouth.

24. We may take notice from what hath been said, who those poor, mourning, meek-spirited men, those merciful, pure, peace-making, yet persecuted Children of God are, *that Christ pronounces blessed, Mat. 5. 3, 11.* We may also come thereby to know on the other hand, what Christ means by that rich, full, laughing sort of people, to whom he cries, *wo, wo, wo, Luke 6. 24, 25.*

The poor in spirit are they that are willing to be broken and emptied of the activity, life, righteousness, glory, wisdom, reasonings, desires, thoughts and wayes of their own mutable first-creation spirit, in order to be filled with the spirit of Christ, the wisdom, and righteousness of God, in the new creation. Thus with *Steven* they come *to be full of faith and of the Holy Ghost, (Act. 6. 5.)* rich in God, or rich towards God, *Luk. 12. 21.* That righteousness that is imputed to, or inherent and operative in the new creature, is called the *righteousness of God.* All the fruits of saving faith, all the works that are performed in the operative principle of new-creature Life, are the righteous works of God, who by his indwelling spirit, *worketh all such works in us, Esey 26. 12.* On the other hand, all the righteousness, imputed to, or inherent

herent and operative in the first-Covenant Saint, is called the *righteousness of man*, such righteousness as Christ had and wrought in his changeable fleshly manhood, which he *imputes to them that are sanctified through his blood, into an experimental knowledge of him, and conformity with him, in the flesh.* This imputed comeliness or righteousness, is called both God's and Man's, in a breath, *Ezek. 16. 14, 15.* Men doine too often to trample the blood of this Covenant under their feet, after they have been so sanctified, (*Heb. 10. 29.*) and to play the harlot with that sort of righteousness imputed to them, after they have been so justified.

The first-creation state of Life in man, by being broken and crucified under the second, comes into a peaceable, everlasting harmony with God. This makes a true son of peace, as well as of righteousness, answering his father *Melchizedeck's* constitution, who is both *king of righteousness and king of peace.* Such sons of peace are commonly reckoned *men of contention*, though the only true peace-makers the world has in it, that desire and labour to bring others also into the same state of peace, harmony, and everlasting union with God, as one spirit with him, the state of love, charactered, *1 Cor. 13.* Is not God himself reckoned a God of contention, for striving with men by his spirit, in order to conquer them into a state of salvation, deliver them out of their own hands, take them out of their own dispose, by bereaving them of their own liberty and power of sinning against him, and wronging their own soules? And is not Satan, the God of this world reckoned the God of peace, that speaks smooth and pleasing things to flesh and blood, by all his various instruments from amongst men, even by those whom he transformes into the very likeness of the Apostles of Christ? *2 Cor. 11.* Do not men generally approve of and like the doctrine of him and his ministers best, as orthodox and sound, that advises men not to gaze after or listen to those spiritual wanderers, that speak of an attainment beyond the righteousness and glory of our first-creation? This doctrine of his runs through all forms of professing Christians at this day, and the spiritual man is reckoned mad for contradicting it. Is not Satan reckoned the God of order, that is for one man's continued speaking onely in a Pulpit, accounting it a breach of the peace, punishable by the Magistrates sword, for any other to speak there, though all that his pulpit man does, is but to shut up the kingdom of heaven, and in effect to charge men that they look not after it, that is, not listen to those, *who after the way which they call Heresy, are worshipping God in the spirit?* Is it not the business of those authorized deceivers, to open their mouthes in blasphemy against

gainst God, to blaspheme his Name, his tabernacle, and them that dwell (or have their conversation) in heaven? *Rev. 13. 6. Phil. 3. 20.* And is not God himself reckoned the author of disorder and confusion, for saying, *If any thing be revealed to another that sit eth by, let the first hold his peace; for ye may prophesy all one by one, that all may learn and be comforted.* *1 Cor. 14. 35, 33.*

Thus Satan and men nestle warm together, in the first creation; and no right tidings or character of the second will be listened to. That crafty Serpent has blinded their minds, and stop'd their ears, lest this light of the glorious gospel should shine unto them, or find any entertainment amongst them. The Things, the Persons, the Churches, that this strong man thus fraudulently possesses, are in peace, till Christ the stronger than he cometh to force him out. He is coming.

25. Those rich, full, old, foolish kings, as to the righteousness of man, (*1 Cor. 4. 8.*) That will no more be admonished or warned by the wise child in the true regeneration, (*Eccles. 4. 13.*) those flourishing, legal-spirited Christians, that laugh, are warm and confident in their present attainments, their renewed flesh, they are of the *Laodicean* temper, *neither hot nor cold*, *Rev. 3. 16.* They are not hot enough for the spiritual believers company, under the fire-baptism, nor cold enough for the dissolute rabble of mankind, that are wholly given up to vile affections and sensuality. They think they have need of nothing, because they see the bestial multitude under their feet, to whom they say, *stand by, we are holier than you.* Yet are they (as to eternal Life) *wretched, miserable, poor, blind and naked*, *Rev. 3. 17.* They have no exercise of true spiritual discerning or life in them. When this sort of professors are hard beset with the spiritual believers testimony, rather than endure that, they will venture (if there be no other remedy) to piece up with any prophane Interest; as *Act. 17. 5.* The issue oft is, they are ruined for their paines, by those they call in to their assistance. Rich they are, wise, strong, and honorable in Christ, by a knowledge of him after the flesh, while *David, Paul* and others of their spiritual constitution, are poor, needy, weak and despicable, as to that selfish, Life, wisdom and righteousness of man, *1 Cor. 4. 8. 10. Psal. 109. 22.*

Will any here Object, *That the same Scriptures are oft quoted, the same expressions oft used, and the self-same things unnecessarily repeated?*

The Answer is, To me this course of writing the same things, is only not grievous; but to the observant Reader it may prove safe, *Phil. 3. 1.* As for others that *Diotrephes* like, *love to have the preeminence amongst men*, and gratifie their own ambitious humour, by preferring their preconceived notions at all adventures hereunto, (without any regard had to the beguiling projects of the devil upon them and their hearers all along) to me 'tis a very small thing to be censured by such men, *1 Cor. 4. 3.* Is not their censure and reproach in this case rather to be interpreted a ratification of the things here said, than any wayes an invalidating thereof? Will they prate against these things with malicious words, *not receiving them themselves, and forbidding those that would*, as he in the 3 Epistle of *John v. 9. 10*? Let them. Will any that pretend to be onely teachers of the Law, *understanding neither what they say nor whereof they affirm*, (*1 Tim. 1. 7.*) out of hatred to the main things here treated of, bark at some circumstantial infirmities in the delivery thereof, contracted from the earthliness of the vessel, through which they are handed to publick view? Let these take their course also; I shall hold my self little concerned to heed what they say. Christ pronounces *wo to those that all men speak well of; for so* (says he) *did their Fathers to the false Prophets*, *Luk. 6. 26.* That spirit in man that seeks or regards the praise and commendation of men, is never right, never has the praise of God, *Rom. 2. 29.* *2 Cor. 10. 12. 18.* What is more familiar to observation in teachers amongst us, than that spirit of the Scribes and Pharisees that would be *shutting up the kingdom of Heaven against men, neither going in themselves, nor suffering others to go in*? *Mat. 23. 13.*

28. God in the first creation gives us our selves: In the second, himself. All the righteousness, wisdom, and works, as well as the very being of man, is from God, as made by him; but are called the righteousness, wisdom and works of man, or self-wisdom, self-righteousness, which he that so worketh, is under the Law or Covenant of works. If man himself may be called self, such works at best are but self-righteousness. Men grossly deceive themselves in limiting self to the corrupt nature onely. The ridding us of that, is onely the casting out of the devil, or of that which the old serpent by his first suggestion to *Eve*, brought into our nature. Those Ministers and Pastors of Churches, that are really serviceable to their hearers in this work, will find cold entertainment from Christ, if they proceed not with *Paul* to a second and more excellent birth of Life in them, *Mar. 7. 22, 23.* The fruit of their Ministry amounts but to the constituting of the house

upon the sand, (renewed nature, the House, empty, swept, and garnished, that Satan can re-enter) not the House upon the rock, that spiritual house, (1 Pet. 2. 5.) that is partaker of the divine nature, against which, the gates of hell shall not prevail.

All the man is, has, or does within the compass of his first-creation frame of mind and heart, at best, hath SELF stamped upon it, so indelibly and by such undeniable evidence from the scriptures of truth, that all the shifts and wit of man will never be able to wipe it out: That that is made or renewed by God in the first-creation, is of the earth, earthy. That that is born of God in the second, is from heaven; and the righteousness, wisdom, and glory thereof is called the righteousness, wisdom and glory of God; which they fall short of, that stay in the first. There is no eternal Life to be had, but in the glory that excels, 2 Cor. 3. 10.

There is a glory and a glory: a lesser glory that is to be done away, because comparatively 'tis no glory, by reason of the glory that excelleth, and is to remain. Reformation brings the lesser glory, the glory of man a fresh upon him. But it must be Transformation by which we are changed into and brought forth in the glory of God, *vers. 18.* 'tis not a gradual progress and proficiency in the same life, glory and righteousness; that is here meant, but a total change out of one kind of glory into another; a passing out of the glory of the first-creation into that of the second, from the changeable Life, glory, and righteousness of man, into the unchangeable Life, glory, and everlasting righteousness of God. The Apostle uses the same word to express this great change or metamorphosis of souls, that is absolutely necessary to salvation, which the Poet prefixes to his fabulous transformation of the bodies of men into the shapes of other kinds of creatures. We are metamorphosed, changed or transformed from glory to glory. Spiritual, new-creature Life only is unchangeable and therefore eternal.

27. This then is the sum of man's duty; *Offer the sacrifices of righteousness, and put your trust in the Lord, Psa. 4. 5.* The Chaldee renders it, *Subdue your lusts, and it shall be accounted a sacrifice of righteousness.* Be content to quit and offer up the first-creation state, at best, in sacrifice to God, and put your trust in the Lord, who by his spirit given forth to you in the new-creation, will work all your works in you and for you, after a more excellent way. In the priestly office and power of your faith, present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; or is that sacrifice of your reasonable powers,

powers, your rational principles at best, that God will accept, and thereupon transform into an absolute compliance and unchangable harmony with his will, *Rom. 12. 1, 2. Crucify the flesh with the affections and lusts. Put off the old man.* These and many other Scriptures of like import, do all together and each of them apart, compendiously imply the whole duty of man, even all that God requires of him, which is to humble himself under the cross of Christ and walk, for ever with the Lord. So *Psal. 50. 23. who so offereth praise, glorifieth me* : So the *Septuagint* render it in *Greek*. In the *Hebrew* 'tis, *who so sacrificeth confession* ; which the *Caldee* renders, *who so slayeth his evil* (or fleshy) *concupiscence*, that is, *the fleshy or natural mind*. The renewed mind of man is but a labile, wavering, corruptible thing. This is not onely to be confessed, but the confession or thing it self that is confessed thus to be, is to be sacrificed and offered up to God, by a living active faith. If not, it will resist the spirit of God, refuse his new-creation work, seek to save its own life, keep it self whole and unbroken, and so will evidence it self in conclusion to be that carnal mind, *that's enmity to God, and works eternal death to man*, *Rom. 8. 6.*

To come roundly and freely off with the sacrifice of self, in the full Scripture latitude thereof, by a thorow self-resignation, is the great duty of man, and the onely true and acceptable offering of praise to God. Truly and substantially to praise God, amounts to no less than this offering. Lets not please and delude our selves with a noise, a found of words, shadows, for things, substance, truth.

28. *Know then, O vain man, that without works thy faith is dead*, *Jam. 2. 20.* What works ? the works of an active, saving faith ; the fruits that flow from the proper spring and principle of new-creature Life in man. One great work of this faith, is to lay hold on the unchangeable and everlasting righteousness of God in Christ's person.

Another great work of it, is to crucify the fleshy mind, or principles of humane nature however renewed, so as for ever to disable them either for working sin or righteousness, in the single first-creation activity or Life thereof.

A third work of it, is to enable man to worship God in spirit and truth, and to perform all righteous works towards God and men, in a more excellent and acceptable way, and with more steadiness and certainty, than ever the renewed natural mind, with all its ornament and furniture, could perform such things. Without such a faith and the workings of it, *it is impossible to please God*, *Heb. 11. 6.* Thus by being

disabled to perform one tittle of the Law in the single activity of our corruptible (though renewed) mind, we come so to fulfil the whole Law in the continuing and incorruptible principle of new-creature life, that against us there is no Law, that has any thing to say, *Gal. 5. 23. Do we then make void the Law through faith? God forbid: yea, we come by this means onely, to establish and fulfil the Law, Rom. 3. 31. Mat. 5. 17. They that believe in God, must be careful to maintain such good works, to wit, the works of faith, Tit. 3. 8. This is the letting our light so shine before men, that they may see our good works, and glorifie our father which is in heaven, Mat. 5. 16. We shew hereby that God's spirit which is set up in man by the new creation, is better at working righteousness, than mans spirit that was set up in him by the first-creation.*

Any works we do, as born of God in the new-creation, are better on all accounts, than what we can do, as made of God in the first. whatever work is good in the honest Heathen or legal Christian, shall be owned and out-done by the spiritual believer, in his more excellent principles and way. The highest Principles of Life in man, include, ratifie, and out-do all that righteousness that is performable in the lower

In such Principles was this Sufferer a worker of righteousness, such a worshipper of God as the Father seeks and approves of; such a true Son of peace, & such a peacemaker as hath bin described, but reckoned a man of contention, for that very reason. He was content with *Paul* to be a fool for Christ, despised for Christ, the poor and needy man, with *David*. As a true Embassador of Christ, and minister of the everlasting Gospel, he warned and besought the sons of men, to consider their own true interest, in becoming not onely almost but altogether such as he was, except his bonds. His Life was not like other mens, nor his Ministry. His wayes were of another fashion, as they reason, (*Wisd. 2. 15.*) therefore have I writ his Life after another fashion than mens Lives use to be written, treating mostly of the principles and course of his hidden Life amongst the sons of God, that the sons of men may the better know and consider what manner of man it was they have betrayed, persecuted and slain. For this, read on from *vers. 15, to 23, of Wisd. 2.* (which I quote not as Scripture, but as a notable character of mens rational conviction and acknowledgements, together with their false reasonings, and most perverse deductions therefrom, in the present case) *We are esteemed of him as counterfeits, or hypocrites; he abstaineth from our wayes, as filthyness. He maketh his boast, that God is his Father. Let us see if his words be true. If he be the Son*

Son of God, he will help him and deliver him from his enemies. Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience. Let us condemn him with a shameful death, for by his own saying he shall be respected. Such things they did imagine, and were deceived; for their own wickedness hath blinded them. As for the mysteries of God, they knew them not, nor discerned the reward of blameless souls.

Thus, not owning any need of an Apology for having been so large in the exposition of his divine Life, Principles, and Doctrine, (save only this, that I have spoken these things, rather as an instruction to the living than an Apology for the dead) I return to the more publick and overt acts of his humane pilgrimage and conversation amongst men, having mentioned the private passages thereof in the beginning.

Would you know his Title in reference to his country? He was *A Common-Wealths-Man*. That's a dangerous Name to the Peace and Interest of Tyranny.

I have lately met with two new State Paradoxes in Print, which speak ruine to all that own that Title.

1. *That the Common-Wealth is not safe, while Common-Wealths-Men are alive.*

2. *That the Lawes are not safe, while they are alive that every day call for the aid of the Law.*

These Assertions carry with them such an appearance of contradiction, to say no more, that I am not so much an *OEdipus* as to unriddle them.

The Character of this deceased Statesman, (with whose Principles those two sayings carry little harmony) I shall exhibite to you in a paper of Verses, compos'd by a learned Gentleman, and sent him, July 3. 1652.

*KANE, young in years, but in sage counsel old,
Then whom a better Senator ner e held
The helme of Rome, when Gowns not Arms repell'd
The fierce Epeiros and the African bold.*

*Whether to settle you & on to unfold
 The drift of hollow states, hard to be spell'd,
 Then to advise how war may best, upheld,
 Move by her two main Nerves, Iron and Gold
 In all her Equipage : besides to know
 Both spiritual power and civil, what each means,
 What severs each, thou hast learn'd, which few have done.
 The bounds of either Sword to thee we owe ;
 Therefore on thy firm hand Religion leans
 In peace, and rocks thee her eldest Son.*

In the former part of these verses, notice is taken of a kind of angelical intuitiveness and sagacity he was furnished with, for spying out and unriddling the subdulous intentions of hollow-hearted States, however disguised with colourable pretexts of Friendship. This rendred him a choice Senator, an honourable Counsellour for publick safety. The Widow of Tekoah said to David, *My Lord is wise, according to the wisdom of an Angel of God, to know all things that are in the earth ;* 2 Sam. 14. 20. Will you say, this was a flattering hyperbole ? What think you of that in Amos, *Surely the Lord will do nothing, but he revealeth his secrets unto his servants the Prophets ?* Amos 3. 7. The King of Syria took counsel, saying, *In such and such a place shall be my Camp against Israel.* Elisha sends to the King of Israel, saying, *Beware thou pass not such a place, and the King of Israel sent to the place the Seer of God warn'd him of, and saved himself there, not once nor twice,* 2 Kin. 6. 8, 10. On this, the King of Syria suspects that some about him discover his projects to the King of Israel. No, my Lord, O King, (saies one) *Elisha the Prophet that is in Israel, tells the King of Israel the words thou speakest in thy bed-chamber,* vers. 11, 12. Hereupon the King sends a great Army of Syrians to apprehend the Prophet. They come to Dothan, where he is. But by the assistance of an angelical host in the Mount, he baffles out all their Forces, as before their Counsels, and secures Israel from their IncurSIONS ; for the bands of Syria came no more into the Land of Israel, vers. 13, 23. So Ezekiel, when in Caldea, was present in spirit at the City Council of five and twenty at Jerusalem ; took exact notice of their Department, Debates, and Resolves, (in direct contradiction to God's messages by the Prophets, himself, *Jeremy* and others) and what befel them thereupon. He saw Pelatiah the Chair-man or some chief

member of the Council, fall down dead, Ezek. 11. 1, 13.

A Statesman of such a spirit, (that can at whatever distance, know the Debates and Resolves of the enemy, as if he sat in Council with them) might advise and contrive things with best advantage to his Countrey, without such a company of chargeable wast-pipes of Spials at home or Correspondents abroad, as is usual. But was this deceased Statesman a Prophet? All Futurities are treasured up in God, but does every one that sees God, see these? The Schoolmen acknowledge, that all the most contingent and voluntary actings of the Creatures, with all future events whatsoever, have bin eternally present to God's intuition, whose understanding is infinite, *Psal.* 147. 5. They hold him also to be *Speculum voluntarium*, a voluntary Mirror, so as not all that see him, see future events, or the present actings of their fellow creatures, at a distance; but onely such angels and men, unto whom he is pleased to make a particular discovery thereof, for the managing of his designs in the World. Let this be granted: yet, whoever is partaker of the divine nature or spirit of Christ, though but in the single portion thereof, lives undeniably in a spirit and discerning, superior to what is to be found in any first-creation nature whatsoever, humane or angelical. He that lives in this spirit, knows not onely this or that man by personal converse, but humane nature, mankind, what it amounts to, how it will act, where it will be next. He comprehends it, knows the most curious and otherwise imperceptible motions of every wheel in it. Many believed in Christ; but he knew what kind of Faith they had, a temporary one, that onely that cast out the devil, and made them men again, walk'd their humane nature, not baptized them into the divine. He would not therefore trust them, for he knew all men; he knew what was in man, *John* 2. 23, 25. He knew they had but the faith that might draw back to perdition, which soon after appeared, for when he came closser to them in the testimony of spiritual or eternal Life, which is the free gift of the Father, issuing out of his discriminating love, these disciples went back and walked no more with him, *Job* 6: 63, 66.

The true Divine is a man of another, a more excellent spirit than other men, with *Caleb*, *Daniel*, and Christ himself. He sees the whole frame, course and way of man, in Sanctuary Light; weighs him in the ballance of the Sanctuary, knows what he will do, and what will become of him, notwithstanding any present flourishes. He knows he has but a slippery standing; will be brought into desolation in a moment, and utterly consumed with terrors, *Psal.* 73. 17, 19. The per-

son here treated of, was (with *Noah*) a preacher of righteousness ; with *Abraham*, one that did command his Children and household after him, that they should keep the way of the Lord. His Life and Doctrine seemed to carry much of demonstration in them, that he was one of the peculiar Favourites of Heaven, had that double portion, which prepares and qualifies men to sit down (in due season) with Christ upon the Throne, in a superiority to the elect Angels ; the singular prerogative and reward of Christ's Servants the Prophets, beyond what falls to their share, who yet are his true Saints and everlastingly saved People, that fear his name, *Rev.* 11. 18.

This Prophet or Seer of God, in the midst of the greatest successes in the late war, when the Churches, Parliament, and Army reckoned their work done ; thought their mountain so strong that they should never be moved ; said the bitterness of death and persecution is over, and that nothing remained, but (with those self-confident *Corinthians*) to be reigning as Kings, (1 *Cor.* 4. 8.) he discovered himself to be of another Spirit, with *Paul*. He could not reign with them. When they thus mused and spake, *We shall sit as a Queen, we shall know no more sorrow*, he would be continually foretelling the overflowing of the finer mystical *Babylon*, by the most grossly idolatrous *Babylon*, and the slaying of the true Witnesses of Christ between them both, as the consequent of such inundation. Has not he had his share in the accomplishment of his own prediction ? Have not they, by their pride, apostacy, and treachery, been the occasion of his and their own sufferings, who would not believe him, when he prophesied of such a suffering season ? Have not floods of *Belial*, Judges, Counsellors, Witnesses, Jurors, Souldiers of *Belial* compassed him about ? (*Psal.* 18. 4.) Did Scripture, Law, or Reason signify any thing with them ? So the Waters went over his soul, they took away his Life from the Earth. Yea, the rage and violence of brutish men followed him close at the heels, to his very execution-stroke. But however it was with him, as to a certain fore-sight of particular events, yet that he could conjecture and spel out the most reserved consults and secret drifts of foreign Councils against us, (which they reckoned as *taies*, concealed till executed) the *Hollander* did experience to their cost.

The next branch of his publick usefulness in a political capacity, was his most happy dexterity at making the best of a war. Armies are to small purpose abroad, unless there be sage Counsel at home. He heartily laboured to prevent a War with *Holland*, but the sons of *Zeruiab*, a Military party, (that too much turned War into a Trade) were too many for him, in that point. He therefore set himself to make

make the best of a War, for his Countries defence. In this War, after some dubious Fights, (while the immediate care of the Fleet was in other hands) he with five others were appointed by the Parliament, to attend that affaire. Hereupon he became the happy and speedy contriver of that successful Fleet that did our work in a very critical season, when the *Hollander* vapoured upon our Seas, took Prizes at pleasure, hovered about our Ports, and were ready to spoil all. His report to the House, as to the War-Ships by him recruited, ordered and sent forth in so little time, to find the enemy work, seemed a thing incredible.

In the beginning of that expensive War, (as unwilling to make a prey of his Countries necessities) he resigned his Treasurer-ship for the Navy, causing the customary dues of that Office to be converted into a Salary of a thousand *per annum*. The bare poundage of all expences that way, which in times of peace came to about three thousand, would have amounted to neer twenty thousand by the year, during the war with *Holand*. Were his personal circumstances and the condition of his Family-affaires at that season and since, well known, it would render this piece of self-denial the more memorable. Some inconsiderable matter, without his seeking, was allotted to him by the Parliament in lieu thereof. He had also long before this, upon the *Self-denying Ordinance*, (little observed by others) refunded five and twenty hundred pounds, for publick uses, being the moiety of his Receptions in the said Office, from such time as the Parliament had made him sole Treasurer, who before the War was joyned with another person.

As for the keeping of his hands free from all manner of Bribes, or what ever might be so interpreted, all the while he was engaged in publick action, I refer you to his own solemn appeal on the Scaffold, to the great God of Heaven and Earth, and to all that great Assembly round about him, or any other persons, on that account, which none could contradict. He openly challenged all men, to shew wherein he had defiled his hands with any mans blood or estate, or that he had sought himself in any publick place or capacity. Such were his abilities for dispatch of a business if good, or hindring it if ill, that had his hand been as open to receive as others to offer, in that kind, he might have treasured up silver as dust. Many hundreds *per annum*, have been offered to some about him, in case they could but prevail with him, only not to appear against a proposal. On the least intimation of such a thing to him, he would conclude it to be some corrupt self-interested design, and set himself more vigilantly and industriously to oppose

and quash it. That *Greek* Magistrate left the best Name behind him, who (having been often in publick place, and of general fame for abilities and honesty) when he came to die, left his family so bare, though he had lived frugally, that portions for his Children were issued out of the publick Treasury. This Patriot, for his many years faithful serving of the publick, has endured several tedious imprisonments, at length lost his Life, and hazarded his own estate, that should pay his great debts, and supply his family with such honourable maintenance as becomes their birth and education. Here's his reward on Earth; *but great is his reward in heaven.*

The latter part of this Sufferers Elogy in the 'bove-mentioned Verses, concerns his skill in distinguishing the two Swords or Powers, Civil and Spiritual, and the setting right bounds to each. He held that the Magistrate ought to keep within the proper sphere of Civil Jurisdiction, and not intermeddle with mens Consciences by way of Imposition and Force, in matters of Religion and divine Worship. In that *Healing Question*, for which he was wounded by the late Protector (so called) he did sufficiently manifest this to be as well the Magistrates true Interest, as the Peoples just Security. 'Tis observed by *MORE* and others, on various accounts, that the *Romane* Emperors owning and incorporating Christianity with the Laws of the Empire, strengthened the Interest of the formal Christian, and drave the true Spiritual Worshipper into the Wilderness. While Magistrates pretend, and (it may be) verily think they are doing Christ a high piece of service by such fawning and formal compliance, they are directly involved in the Antichristian Interest, for the persecuting of Christ in his true spiritual members: That men, yea religious, holy men, may be so mistaken, see *Joh. 16. 2. Acts 26. 9, 11.*

This lover of his Nation, and assertor of the just Rights and Liberties thereof unto his death, was also for limiting the civil Power, delegated by the People to their Trustees in the Supream Court of Parliament, or to any Magistrates whatsoever. He held, *That there are certain Fundamental Rights and Liberties of the Nation, that carry such a universal and undeniable consonancy with the light of Nature, right Reason, and the Law of God, that they are in no wise to be abrogated or altered, but preserved.* What less than this can secure Peoples Lives, Liberties and Birth-rights, declared in *MAGNA CHARTA*, and ratified by two and thirty Parliaments since? Let but once this truth be exploded and blown away, all the Rights and Liberties of the Nation will soon go after it, and arbitrary Domination and Rapine may securely triumph over all. Deny that there are any Fundamental,
unre-

unrepealable Laws, and who can be secure as to Life, Liberty, or Estate? For if by an over-ruling stroke of abused Prerogative, a majority in Parliament can be procured, that will pull up all the ancient Laws Rights and Liberties of the Nation by the Roots, and establish mischief by a new Law; (make Reason and Duty Treason, and that *post factum* too) in this case, he that did things most rational and justifiable by unrepealed or unrepealable Laws, yesterday, may be condemned by a Law made *post factum*, and executed too morrow. By this meanes Judges may be put into a most unhappy capacity of *justifying the wicked, and condemning the righteous*, under colour of Parliamentary authority, in both which things they are an abomination to the Lord, Prov. 17. 15.

Count Gundamore observed it to be no uneasy thing to procure a Parliament that would gratify a self-interested party, and abuse the People. A corrupt sort of Gentry, that have many Tenants and Dependants, (who to please their Landlords would betray their Country and Religion too) could easily procure themselves to be chosen (saies he) for the County. And for Corporations, whose Burgeesses fill the far greater number of Seats in that House, their obligations for some enlargement of their Charters by Royal Grant, rendred them compliant in their choice. He farther observed, That the King, as sole Judge of Chivalry, created new Lords, that could in voting, out number the ancient Barons by Tenure, who purchased the ratification of the ancient fundamental Rights and Liberties of England, (specified in Magna Charta) with their Swords, in Henry the Third's time. All these things put together, he reckoned Prerogative to have such a ruling influence in the election and constitution of English Parliaments, that notwithstanding their great fame abroad, they served for little other use than to empty the Peoples purses. Yet (as fearing what an English Parliament may come to do in time) one chief service he boasts of to his Countrymen, was the working a dislike between the King and the Lower House, so that (saies he) the King will never endure a Parliament more by his good will, but rather want than receive conditional relief from them. Some free minds (he said) there were amongst the People, that laboured to preserve their just Liberties from Soveraign invasion, calling out for the due course of their Common Law; but other Time-servers cryed the Laws down, Prerogative up, to shelter their own arbitrary domination; in preying on the Subject; and are hated by the oppressed Commons for their pains. All this kind of discouraging practice that tended to enfeeble, emasculate, and dis-spirit the English Nation, he tells the Spanish Council, he forwarded to the utmost. He further declared, how he had under-wrought that admirable Engine, Sir

Walter Rawleigh, and overthrown his Voyage, which threatened danger to them : that upon his disgraceful return, by him caused, he had pursued him to Execution, had not his Commission for stay in England, bin at its period ; but he had left a sure Agent behind him, that saw it done. Thus (saies he) by punishing him for his daring attempt upon us, I laboured to quench the Valour of the English Nation, that none might be so bold as to venture upon the like again. All those English Papists that were of the Spanish Faction, thorowly Jesuited, were ready (saies he) to be my bloodhounds, to hunt him or any such to death. They hate the Prosperity, Valour, Worth and Wit of their own Nation, in respect of our Catholick Cause. He also had perswaded King James to let his Fleet remain unman'd and unvictualled, least his Master should be jealous of some intendment to his prejudice ; and so break off the Spanish Match. Now therefore (said he) is a fit opportunity to Invade England, never the like.

They might probably have made better work of it at that season than in 88, but that other cross blows prevented them, as the apprehending of Barnevelt, and the detection of their Catholick design in these parts of Europe, towards the reducing all the Kingdomes of the World, Protestant, Popish, Mahumetane, or what ever else, into subjection to the Spanish King, as the natural Head, Lord and Sovereign over all, by the Popes free donation and appointment, on condition that he bring him into the exercise of his Headship in Spirituals, as fast as he gets his own in Temporals. Thus they pleased themselves in their own Imaginations, to divide the World between them ; but the World will not be so served. These things with many other in *Gundamores* Narrative, came to light amongst us, by Sir Robert Cotton, (as 'tis said) that great Treasurer of learned and pertinent rarities.

By these observations & practises of the politick Spaniard, it may appear, his Reason pitched on the same conclusion with Solomon, Pro. 11. 14. That in the multitude of Counsellours there is safety ; and that for any State to refer matters too much to the single understanding and will of some one person, may expose all to forreign invasion and ruine. Can it then appear unreasonable, in any State, specially, when there is no single person in possession, to offer such a proposal to free debate amongst the Peoples Trustees, whether or no it be convenient to admit a single person to the Legislative or executive power over them ? The Romans nipp'd Tyranny in the bud, executed their Founder and first King, *Romulus*, to preserve their Foundations, the Laws, which he neglected. They banished proud *Tarquin* their seventh and last, on the same account. Whatever any may think they have to say against those

two popular actions, there may seem not to be the least colour of reason to alledge against one that had no hand or consent in the execution of the one, or expulsion of the other, (this Sufferers Case) to offer such a proposal to the People or Senate ; Whether some other form of Government might not be more conducible to the publick Interest ? Such Questions were propounded and debated amongst those old *Romanes*. They did use their just natural Liberty, as men, in considering what might most make for publick safety, (the main end for which there are any such things as Governments or Governours at all) and concluded upon two yearly Consuls, that were limited by many Senators, as they also, afterwards by popular Tribun's, and sometimes a Dictator, till all were swallowed up again into an Empe-
 rour. The successe was this. Their Dominion while under Kings, extended about fifteen miles from *Rome*. Under Consuls, their territories were enlarged to about fifteen thousand miles compass. Under some of their brutish and Tyrannical Emperors, they lost ground again, faster than ever they got it.

The *Lacedemonian Ephors* and such like popular Superintendents in other *Greek* Common-wealths, that were authorized to curb, restrain, depose their Kings, and something more, in case of such exorbitances and misgovernment as deserved it, who knows not ? 'Twas ordinary amongst them, not onely to change their Governours, but Government also. If one race of Kings be lawfully deposed, they are not wronged by change of Government, and who else can be ? 'Tis so natural and fundamental a Right in People to have & use such a Liberty, that we may do wel to consider whether they have any right to give it out of their hands, unless it be lawful to contradict the Law of Nature, the true end of all Government in humane Societies, turn their own Reason out of Doors, and so turn beasts for their Governours to ride on. That the *Jews*, *Greeks*, and *Romanes*, (the wisest States in the world) have over and over used this Liberty of Changing their Government, as they saw occasion, and that often with very good success, is undeniable.

Were it unlawful for a State, in any case to depose and remove Kings, what Titles have any Monarchs now upon earth to their Crowns, that are descended of those, who were elected into the room of such as the people deposed ?

How brutish then and destructive even to the Interest and Title of the present Kings (that he sought to gratify and flatter) is *Belloy's* Assertion, That a Family once settled in the Crown, though they prove never so wicked, vicious and abominable, yea, though they go about to de-
 stroy

they the Common-wealth, must yet be sacred to us, and permitted to keep their Seat, without any direction, restraint or punishment from the Common-wealth, but from God onely? At this rate, all the Carles in France were Usurpers, because Pepin (the first of that Race) came to the Crown upon the deposition of Childeric the Third, and so wiped out the Merovees or Pharamonds Line. The like is to be said of the Capé-vingiens, who have now sate in the French Throne almost seven hundred years, since the deposition of Charles of Lorain, last of Pepins race, into whose room Hugh Capet was elected by the People. The same thing is to be seen in the Spanish Histories, and where not? Four Races of Kings have been there since the expulsion of the Romans. The first was from the Goths. The second from Don Pelago. The third from Don Sanebo Mayor. The last, from the House of Austria. England has had more changes of this kind, than both these neighbour Monarchies together, in the same space of about twelve hundred years. They all three got loose from the Romane Yoke, so long ago.

This blessed Witness and Assertor of the Fundamental Rights, Truths, and Liberties of Christs Kingdom, as also of the Common-wealth of England, and that has sealed his Assertions in both kinds, with his blood, was not onely well skilled in setting the right bounds to civil and spiritual Power in the outward government of Worldly States, but he did yet more clossly distinguish between natural (whence civil springs) and spiritual Power, as to the inward regulation of particular persons.

You may take a glance into his larger Discourses on this Subject, by a short glosse on the two Trees in Eden, *that of Life, and that of the Knowledge of good and evil.* These two Trees were the first significant Types in and by which man was instructed in this doctrine, which rightly divides the word of Truth (Christ the living, and Scriptures the written Word of God) between the natural and spiritual man, allotting unto each their proper portion and character. One of these Adams might, yea, ought to have fed upon, the *Tree of Life*, the other not. By the Devils suggestion to the Woman, and hers to him, he made a contrary choice. He did eat of that he should not, to the loss even of that he thought to gratify himself in, his temporary Life of righteousness and communion with God; and neglected to eat of the other, and so of Christ in spirit, the Antitype thereof, for the feeding and building him up into eternal Life, and true blessedness.

These two Trees were an Allegory, of like significancy with *Sarah and Hagar, Isaac and Ishmael*, Old and New Testament or Covenant,

etc. One of them signified the first *Adam* with his *living Soul*, and freedom to good and evil : the other, the second *Adam* with his *quickning spirit*, and freedom to good onely, which he communicates and builds men up into the life and exercise of, in fellowship with himself. *Adam* chose to gratify his primitive natural constitution and freedom to good and evil, which together with the things that feed it, were typically stated and represented in the *Tree of the knowledge of good and evil*. The new-creature Life, and the glorious Liberty of the sons of God, together with the things thereof, (not seen to man, in the former capacity) things eternal, were typically stated and represented to *Adams* natural discerning, in the *tree of Life*, with instruction what was his concern to do or not to do, as to that or the other. But although these Types were given, and expounded also by Christ unto *Adam* before hand ; yet was there room left, after his fall, for the exercise of a distinguishing dispensation of mercy towards him and his posterity, from that of severity, which was forthwith put in execution against the apostate angels, excluding them from any possibility of ever entering into Gods Rest. This argues, that the Angels *who excel in strength, and are higher than man*, had a clearer understanding in that point, as to the requisiteness of a transition for themselves and for men, out of the mutable state of life and righteousness, received in their first creation, into the unchangable Life and everlasting righteousness of the second. Their fall therefore was more knowing, wilful, fatal and irrecoverable upon any terms whatsoever.

That which *Paul* said of himself, may be said of *Adams* first transgression, comparatively with the first sin of the Angels, *that he did it ignorantly and so obtained mercy.* 1 Tim. 1. 13. But let man, after renewed and revived, look to it, for if after all this warning, *he sin again after the similitude of Adams transgression, he becomes a Tree twice dead, and will be plucked up by the roots.* This second fall of man is as fatal and irrecoverable as the Angels first, *Adam's* eating the forbidden fruit, imported no less than a pleading himself in the single Liberty, Righteousness, Life and Enjoyments of his first-creation state, in preference to what was attainable for him in the second. He preferred the creature, or glory of man in the first ; to the glory of God, that rests upon men for ever in the new-creation state. He preferred the Law of works, or the natural power of working righteousness, set up in him by the first creation, to the Law of Liberty, Grace, Faith, that heavenly power of working righteousness, that is set up in man by the new creation, which can do all good and no evil, *so that against such there is no Law,* Gal. 5. 23. This is the glorious liberty of the sons of God,

God, Jam. 1. 25. and 2. 12. To prefer the lesser glory of the first creation, the glory of man, to the greater glory of the second, the glory and righteousness of God, *is to worship, serve, and value, the glory of the Creature, more than that of the Creator, who is blessed for ever, Rom. 1. 25.* They that prefer the lesser glory to the greater, the righteousness and glory of man's first-creation to that of the second, will prove hypocrites and persecute. A hypocrite is not onely he that makes a shew of righteousness and has none, but that has the righteousness and glory of man really in and upon him, and in the credit and flourish of this, would personate and pass for that which he is not, the true spiritual heir, that has the glory and righteousness of God in and upon him; and then the next news is, he falls to persecuting of him that indeed is the true heir, saying to his fellows in spirit and principle, *Come, this is the heir, lets kill him, and the inheritance shall be ours.* A hypocrite is one that personates and would passe for that which he is not. If he be stark naught, he would pass for that which is good. If good and righteous in one kind, he would pass for that that is better and more excellent in another. Such an hypocritical spirit is a persecuting spirit. He that's born of Christ after the flesh, and will go no farther, will persecute him that is born of the same Christ after the spirit: will hate his Brother, *slander his own Mothers Son*, Psal. 50. 20. To this effect did this Sufferer use to Allegorize, the two Trees in Eden, and other Scriptures in exact analogie and harmony therewith.

But come we now to consider the method of his sufferings; how this meek, dove-like, harmless person has been handled by the injurious, wolvis spirit of this world, that has affronted contradicted and blasphemed his principles and doctrine, and at length killed his body, as a contentious wrangler and a malefactor. Christ was so served. He went about doing good and suffering ill to the last. This eminent disciple and follower of his, hath waded through all those injurious reproaches and mis-interpretations men have put upon his most innocent and useful words and actions, in that thank-worthy and acceptable imitation of him, which Peter represents to us under the similitude of good servants, *that can suffer patiently for well-doing, committing themselves to him that judgeth righteously*, 1 Pet. 2. 18, 23. *He considered him that endured such contradiction of sinners against himself, and did not faint in his mind, but striving against sin and sinners of all sorts, by his faithful witness-bearing, resisted unto blood*, Heb. 12. 3, 4. But be it known that amidst the personal sufferings of Saints, 'tis not onely lawful but their duty, to pray that God would awake to their judgement,

ment, even to their CAUSE, which is his CAUSE, that all those may yet come to a shout for joy above their righteous CAUSE; and that the enemy may not rejoice over them, as if he had swallowed them up, though they abuse and kill them all the day long, as sheep appointed for the slaughter, Psal. 35. 23, 27. Some of you (saies Christ) they shall put to death: but not a hair of your head shall perish, Luk. 21. 16, 18.

This worthy Patriot was freely chosen, without any seeking of his, to serve as Burgess for the Town of Kingston upon Hull, in that Parliament which sat down November 3. 1640. About thirteen years did he indefatigably labour therein for his Countries relief, against manifest Oppressions and publick grievances that were upon it. And well might ten years more he hath patiently suffered, as either a uieless or pernicious person, because of his destructive constitution to the Peace and Interest of Tyranny. During the long Parliament, he was usually so engaged for the Publick, in the HOUSE and several Committees, from early in the morning to very late at night, that he had scarce any leisure to eat his bread, converse with his nearest Relations, or at all to mind his Family affaires. Were I indeed furnished with the tongue of the learned, the pen of a ready writer, I should think it adviseable to let the usefulness & successe of his publick Actings all along that Parliament till forcibly dissolved, speak for themselves. That race of action being run, (not without much struggling, contradiction, and mis-reports all the while) he comes to his suffering Scene. He was for several years rejected, persecuted, & imprisoned by his apostatized friends (that had gone to the house of God in company with him) who at length to compleat their persecuting work upon him, delivered him up, to be hunted to death by his professed foes, enemies of all righteousness, Gods and mans too.

First, his false Friends that had sat in Council with him, (and who owed, in great measure, their very Lives and success to him, under God) they fasted for strife and debate, kept a mock fast, to draw such as durst give them faithful counsel and warning, into a snare. Upon their apostacy, when brought into distress through forreign disappointments, they (somewhat Jezebel-like) proclaimed a fast, publicly declaring their willingness to receive information from any hand, as to what was amiss in the Government, that might be the ground of God's not going forth with their Armies as he was wont. He laid hold on this published offer, and as a faithful watchman and able Patriot, exhibited his thoughts to them in a *Healing Question*, on which he was shortly after sent for by the Council, from the place of

his residence at *Belleau* in *Lincolnshire*, proceeded against as seditious, and imprisoned about four moneths at *Caris-brough* Castle in the Isle of *Wight*. Thus the *Jews* served *Jeremy*, *Jer.* 42. and 43. They desired him to enquire the mind of the Lord, as to their intended journey for *Egypt*, and solemnly engaged they would obey the message, calling God to witness between them and him. He seeks the Lord, and after ten dayes receives and faithfully declares the word of the Lord, which was, *That if they went to Egypt, the sword they feared at home, should meet with them there; and if they tarried in their own land, they should be preserved.* They proudly rebelled against his word, and not onely so, but forced *Jeremy* along with them to *Egypt*, to bear a share in their sufferings, though not in their sin, as the wise Servant was handled by his foolish Master in *Aristophanes*, and as is frequently the case amongst mortals. God the great disposer of all the kingdoms of men, gave *Egypt* to *Nebuchadnezzar* and his Army, as wages for their hard service in pulling down proud *Tyre*, (whose Merchants were Princes, *Esay* 23. 8.) where every head was made bald, and every shoulder peeld with long and excessive labour in a thirteen years siege and filling up a channel of the sea, in order to their approaches, *Ezek.* 26. 9. and *Chap.* 29. 18, 20. Thus *Nebuchadnezzars* sword, that the *Jews* feared in their own Countrey, (upon the killing of his Deputy Governour, *Gedaliah*) meets with them amongst the rest, in *Egypt*, the character and ruine whereof we have, *Ezek.* 29. 30. 31. and 32. *Chapters*; as of *Tyre*, *Chap.* 26. 27. and 28.

Thus treacherously was this steddy Witness of the true Liberties of Christs Kingdom, and his native Countrey, handled by those that for many years had joyned with him in the profession of the same righteous CAUSE, against sacrilegious and tyrannical domination in Church or State. What was his crime? He was steadfast in the Covenant: they turned aside like a deceitful Bow. The criminalous party had the Sword, and innocency suffered. Even so it is now. To omit his rejection and confinement by the Long Parliament, after their return to take their Seats afresh in the HOUSE, 1659. his last Scene of Sufferings was under the present Powers.

Under this variety of Persecutors and Persecution, he notably experienced the truth of that Apostolical Argument for the Resurrection: *If in this Life onely, we have hope in Christ, we are of all men most miserable*, 1 Cor. 15. 19. He took that course in the face of all affronts and contradictions of sinners, (of one kind or other, from first to last) which shewed the invincible steadinesse and chastity of his spirit. What he vigorously prosecuted when he was active, he ratified and sealed.

sealed with his blood, (and all the tendencies thereunto, by *witnessing a good Confession*) since he was passive: He stood up for the defence of the Lives and Liberties of his Country-men, and lost his own Liberty and Life for his paines. As a true lover of his Nation, he boldly asserted the Rights thereof at the last push, to the faces of those that have sufficiently declared themselves enemies thereunto, in condemning him. What he could do or suffer more for his Countrey than he did, is somewhat difficult to say.

His two years imprisonment under this power, was by meer will and pleasure (no particular crime being laid to his charge) in direct contradiction to the fundamental Laws and Liberties of *Englishmen*, stated in *MAGNA CHARTA*, Chap. 29. *Festus* a heathen Judge, deemed this unreasonable in *Paul's* case, *Act. 25. 27. It seemeth to me unreasonable* (saies he) *to send one as a Prisoner, and not withal to signify the crimes laid against him.* 'Tis against the Law of nature, the conscience and common light of Reason in all mankind, that any man should be so dealt with. For their most injurious underhand-dealing, in picking up a charge (while he was kept two years close-prisoner) and procuring Witnesses against him by threats or promises, together with their proceedings about him at the Grand Jury and Kings Bench, I do once for all refer you to the Narrative of his Tryal. I reserve onely a liberty of speaking something in general, as to the difficulty of his circumstances in the tryal, and for particulars, to lay before you the main passages of the *Jews* proceedings with Christ, trusting them and you together, to make the application. I take hint for this latter branch of my liberty, from one of his occasional speeches recorded in his Tryal. Mention being made by a Friend, of the cruel proceedings against him; *Alas*, said he, *what a-do they keep to make a poor creature like his Saviour?*

He was an able *Common-Wealths-Man* and a true Believer; two dangerous qualifications to Church and State, as this world goes. He had remarkable insight in the Politie of the true Common-wealth of *Israel*, the *Holy Jerusalem* that will shortly come down from God out of Heaven, *Rev. 21.* This gave him no small aime at what he ought to be doing in the Common-wealth of *England*, as preparatory thereunto. What was done in the day of small things, (when the Nation was delivered from its taskmasters) was not despicable in its season, though a cloud be now drawn over it. 'Twas a usual saying with him, *Come what would, every thing was upon the right Wheel, in the wise contrivement of God, for the accomplishing of his righteous designs in the world.* But considering matters betwixt man and man; that expostulation,

Eccles. 2. 15. (Why was Libanius wise?) may seem to be fairly interpretable into this sense; That true wisdom is a great disadvantage to a man in this disordered world, where 'tis the fashion for lust, will, and pleasure to bear sway, against Scripture, Law, and Reason. Persons of the best rational abilities and most conscience, have usually been destroyed in Courts of Judicature (so called) throughout the world, in all times. A man of Reason and Conscience, called forth to declare his mind, cannot afford to gratifie the corrupt humors & lusts of men (*that put good for evil, and evil for good, light for darkness, and darkness for light,* (Isay 5. 20.) much less, become one in spirit and principle with those that so do) and then he must die. *When truth failes, and every thing is called by a wrong name, good evil and evil good, men abhor him that speaketh uprightly; they hate him that reproveth in the gate,* Amos 5. 10.

If the foundations be destroyed, what can the righteous do? Psal. 11. 3. Yea, or what can he say? when the Sovereignty and infinitely most Supreme Legislative power of God and Christ himself is set at naught; there's the main Foundation gone, as to the righteous man's defence amongst his fellow mortals. If Judges that have no fear of God before their eyes, be on the Bench, then long schrowls of I know not what must be formed up and read against the most faithful Patriots and choicest Christians; as not having the fear of God before their eyes, and sentence accordingly must be pronounced against them by one sinful wight or other, that's an enemy to all true Law and right Reason. This sort of Cattel have not been wanting in any place or time. Queen Jezebel could find them in *Jezreel*; Judges and witnesses of *Belshazzar* against *Naboth*, and away goes his Life, and she (not long after) to the Dogs, *1 King. 21.* and *2 King. 9.* Such Judges as have no fear of God before their eyes, what will they stick at? All inferior and subordinate Foundations of the righteous mans safety, all the Laws, Rights, and Liberties of any Nation will signify little with Judges so qualified and fitted to abuse and murder any righteous men that are brought before them. See the boldness of the Kings, Rulers and People of the earth, not onely in slighting but downright bidding defiance to the Sovereignty of God and Christ, Father and Son, with the Laws of both, *Psal. 2. 2, 3. The Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his Christ;* there's their Sovereignty affronted. Then they say, *vers. 3. Let us break their bands asunder, and cast away their cords from us;* there are their Lawes rejected. Then, if the ancient fundamental Lawes or Liberties of any Nation be slighted, laid aside, or pulled up by

by the roots, and mischief established by some new one ; with this advantage, the basest of men may gather themselves together against the soul of the righteous, and condemn innocent blood. *Psalm 94. 20, 21.* If over and beyond all this, there be such wicked Judges to be found, that neither fear God, nor regard that which is the man in man, Reason, but onely that corrupt State Reason that lies in point blank contradiction thereunto ; if such be to be found, who will venture by their superadditional glosses to stretch a mischievous new Law beyond the proper significancy of its words, to serve their present purpose ; yea, or if they dare, even beyond all this, lay down their meer arbitrary assertions, (that have not the least hint for them in such a new made Law) which will pass with Jurors for a legal ground of taking away ones Life ; A righteous man in these circumstances has an exceeding hard time on't. Beyond all this yet, if a proviso-Foundation for securing an innocent persons Life, any voluntary unsought for grant, (made upon a supposal that all other Foundations of his security should fail him) if this also be laid aside and slighted, (though the word of a King, in answer to the Petition of a Parliament, amounting in effect to an Act of Parliament) where's the righteous man then ? gone, without remedy ; But whither ? from earth to heaven. A sad loss to us, a great gain to him. Sure something will come down from heaven amongst us ere long for such doings. A righteous man in a case so circumstanced, (which I have thus taken Liberty according to my word, to speak a little to in general) what can he say in his just defence, that his Accusers and Judges will not call Treason, and be ready to form up a new Charge against him for, if commanded ? Thus the *Jews* served Christ ; (and so I pass to the other branch of my reserved liberty, the consideration of particulars, in the case of the leading Sufferer.) *Ye have heard the blasphemy,* (saies the high Priest) *he hath spoken blasphemy, what further need have we of Witnesses ? what think ye ?* The Jewry-men never study the point ; they have their Verdict ready at their fingers ends ; *he is guilty of death,* Mat. 26. 65, 66. Quick work. But what was the crime ? *He denied not but that he was the Son of God.* For Christ or Christians to be in the highest sense what they should be, & own it ; this men (yea, the very high Priests, Archbishops, that pretend to be the chief watchmen over souls) are ready to call *Blasphemy*. If they can but get any the least intimation of such a thing out of them by interrogating, they reckon they have enough to take away their Lives. They *that are of their Father the Devil* (as Christ told these *Jews*) can't endure to hear any own themselves to be the *Sons of God*. What a world is this for Christ and his followers ?

The chief Priests, Elders and all the Council sought false Witnesses against Jesus to put him to death. They tamper with many, yet for a good while find none such as are insufficient to do their work, either through the invalidity of the matter testified, or inconsistency of their testimony, for they agreed not. To murder him they were resolved. all they sought for was a colourable pretext. At length come two false witnesses (well paid, 'tis like, for their pains) which say; this fellow said, I am able to destroy the Temple of God and build it in three dayes; whereas his words were (Joh. 2. 29.) destroy ye this Temple, his Body, (so they did) and in three dayes I will raise it up; so he did. But what a feeble testimony was here to go about to take away a man's Life upon, in case it were true, that he spake these words, and that, in their sence, concerning the material structure of the figurative Temple? They lie at catch therefore for some word from his own mouth at the bar, to carry on the work. Very little 'twas he spoke there. He lets the false witnesses pass uncontrolled; answers not a word, though demanded by the high Priest, *Mat. 26. 61, 63.* Then the high Priest falls to interrogating, tries what new matter for a charge he can get out of him by Questions. Yea, he adjures him to tell them whether he be the Christ, the Son of God. Christ denies it not. Now they reckon they have enough. They slight their false witnesses. They are now Judges and Witnesses too, themselves, and that in a matter of far greater consequence, blasphemy; he makes himself the Son of God, say they. Then they hurry him away before Pilate the Romane Deputy, where the chief Priests and Elders that sat as his Judges in the other Court, turn his Accusers, vehemently urging and witnessing many things against him before Pilate, and he lets all pass, answers not a word. Yea, though minded of it, and urged by Pilate to speak for himself, not a word could they get of him, say or do what they would. He's a Mute. It seems their Testimony, in Pilates judgement, amounted to very little; for after all, he asks them, *What evil hath he done?* Their answer is, *Let him be crucified.* Bruits! Oh, but (say they) we have a Law, and by our Law he ought to dye, because he made himself the Son of God. 'Tis a dangerous thing amongst men, for Christ or his fellow-heirs, to own themselves to be the Sons of God, Heirs of the heavenly Kingdom, though they give no disturbance or just occasion of offence to any Kings in their worldly Thrones. Men will be laying their heads together, to frame some mischievous Law against them, to call them Blasphemers, & then put them to death for it. They will call that Heresy, which is the only right way of worshipping the God of our Fathers, & then punish them for it. What goodly work are Magistrates with some new
upstart

upstart Lawes; like to make on't at Religion and Worship? If there be any that do what they should in either, of all others they must be sure to go to wrack.

But *Pilate* yet seeks to release *Christ*. All that is said yet, will not do it with him. 'Twas a custom to deliver some one Prisoner at the Feast; he asks them therefore, *Shall I deliver Christ or Barabbas? Now Barabbas was a robber and a Murderer. They cry out all at once, like mad men; away with this man, and release unto us Barabbas. Men will rather favour Murderers and Robbers than Christ and his followers. Pilate willing yet to release Jesus,* (*Christ had the better on't of our Prisoner, as to the Lord chief Justice that sat upon him*) speaks once again to them of it. But they hold to their old tone, cry *crucifie him, crucifie him*. He replied yet again, *Why? what evil hath he done? I find no cause of death in him. But they were instant with loud voices, requiring that he might be crucified. Pilate sayes to them, What? Shall I crucify your King? The chief Priest answered, we have no king but Caesar.* And here they take hint for a new charge against him, that it will highly concern *Pilate* to take notice of. *If thou let this man go,* (say they) *thou art not Caesars friend. Whosoever maketh himself a King, speaketh against Caesar.* Then *Pilate* complies with them. The voices of the People, and the chief Priest prevailed; so he passes sentence, that it should be as they required.

'Tis the legally religious party all along, that accuse, prosecute and deliver up *Christ* and his followers into the hands of sinners among the *Geniiles*, and so, have the greater sin, as *Christ* told *Pilate*. But *Pilate* also, however he may flatter himself and wash his hands of it, he can't wash his heart, or render himself guiltless of the blood of that just Man, as his Wife, (being admonished in a dream) warned him to keep himself. 'Tis said, both by *Romane* Historians and *Greek* Writers of the *Olympiads*, that *Pilate* was accused by the *Jews* to the *Romane* Senate, and so continually vexed by the Emperour *Cajus Caligula*, that about the Year 39, being five or six years after the Passion, he killed himself with his own hand.

But what truth had that last charge in it, that he made himself a King, or had spoken any thing against *Caesar*? These very *Jews* themselves would fain have had him owned himself as their temporal King, to deliver them from the *Romane* Yoke; so indeed, they were the Traytors, if any body. *Pilate* himself had been pulled off the bench, if that could have bin. But *Christ* would not accept the offer, though as the Son of *David* in a direct line, the temporary Sovereignty might seem to be his right. He perceived they would take him by force, to make him a
King

King, and away went he to a mountain himself alone, *Joh. 6. 15.* And in his answer to their ensnaring question about tribute, he quite non-plust and silenced them. *Give* (saies he) *unto Caesar the things that are Caesars*, *Mat. 22. 15, 22.* Be subject to his jurisdiction in temporals; the outward actions and concerns of your bodily life; yea, though forc'd by the *Romane* sword to promise allegiance to him. *Jeremy* tutored the *Jews* to like effect; to submit to *Nebuchadnezzar*, though a forreign Prince and Conquerour. And God himself espoused *Nebuchadnezzar*s quarrel against *Zedekiah*, calling the engagement he made with *Nebuchadnezzar*, *HIS Covenant*, and *HIS Oath*, and holding himself concerned in point of honour, to recompense the breach of it upon *Zedekiah*s head, *Ezek. 17. 11, 21.* *Zedekiah* signifies, *the righteousness of Jah or Jehovah*. This name was given him by *Nebuchadnezzar*, to intimate to him, that if he broke Covenant, the righteousness of the Lord would not suffer him to scape unpunished. Accordingly it came to pass: He is taken by the *Caldean* Souldiers, brought to the head Quarters at *Riblah*, a place between *Jerusalem* and *Tyre*, where *Nebuchadnezzar* lay to hear the news from both his Leagues before those famous Cities. There a Council of War sits on him; the sentence is, *That his sons be slain before his eyes; then, that his eyes be put out, and that he be carried prisoner to Babylon*, where he died not long after. This he got by breach of Covenant, *2 King. 25. 1, 2.*

Christ advised the *Jews* to keep their Covenant with *Caesar*, (as *Jeremy* with *Nebuchadnezzar*) he paid him tribute himself, *Mat. 17. 27.* If *Caesar* will have more than his due, if he will invade Gods Prerogative; venture out of the proper sphere of worldly Magistracy, which relates but to the bodily actions and concerns of this mortal Life, (*1 Cor. 6. 3, 4.*) if he demand those things that peculiarly belong to God; that other mens Consciences and Light, as to Religion and divine Worship, be levelled, squared and regulated by his, (who it may be has none at all) then *Caesar* himself is to blame, as a sacrilegious intruder into the proper Rights of Christs Kingdom; see he to that. They are commended of God, that conscientiously deny him obedience therein, as most justly refusing to become servants of men in things pertaining unto God, *1 Cor. 7. 23.*

It was suggested, *The King could not be safe while VANE was alive.* Why? what would he do? No man more dissuaded from popular tumults, (even against this power that God hath permitted to be brought over us) then he. His demeanour in this point was much like that of *Jeremy* amongst the *Jews*, who dissuaded them from conspiracies

spiracies with *Egypt*, or insurrections against the King of *Babylon*. But why was not care taken to remove all sinister and prejudicial reports, as to this matter, from the chief in power? I answer; why did not Christ answer a word to the *Jews* fierce accusations of him before *Pilate*, but let *Pilate* take it as he would? If his actions would not speak for him, he was content. Was this a crime in Christ? Is there not rather an emphasis laid upon this regardlessness of a self-defence, (while his heart was fixed upon a publick good) as a singular ingredient into the excellency of the sufferings of *that Captain of our Salvation*? And shall the same deportment be reckoned culpable in his followers? No man could take away Christ's Life from him: Were *Pilate* and the *Jews* then guiltless in shedding his innocent blood? No. Is Christ a *felo de se*, a self-murderer, because he laid down his Life of his own accord? Neither. *Gods hand and counsel had determined it should be so*, Act. 4. 27, 28. The *Jews* were most execrable murderers of the Lord of glory for all that, and responsible for it. *Pilate* had his share in it too, by yeilding up his own reason and conscience, either to the violent importunities and most irrational out-cries of the *Jews*, (who said, *away with him, away with him, let him be crucified*) or to their most false and slanderous insinuations of Treason, charactering him as an enemy to the Crown and dignity of *Cesar*, which they could make no proof of.

Were all the affronts and injuries that were put upon this truly Christian *Common-Wealths-Man* (who was indeed, for what others talked of, the Liberty of Men as Men, and Christians as Christians) well and orderly set together, it would be difficult to find a *Parallel proceeding for Injustice*, next that against Christ, in all History, humane or divine. *VIOLENCE and WRONG in stead of RIGHTEOUSNES and TRUTH*, were weighed out to him by those that pretended to hold the Scales of Justice in their hands, Psal. 58. 2. But Judgement shall return to Righteousness, Psal. 94. 15. Righteousness will come at last to have Judgement passed on its side. They seem to be parted, while wicked men are justified and the righteous condemned. This Sufferer did usually discourse of and expect a failer of all visible reliefs to good men, when others little dream't of it. But has the righteous man no remedy in such a season? He would familiarly invite others with himself to cast their thoughts upon what is signified, (*Eccles. 5. 8.* amongst many other Scriptures) in way of resolution to this Querie. *If thou seest the oppression of the poor, and violent perverting of Judgement and Justice in a Province, marvel not* (or be not dismayed) *at the matter: for he that is higher than the highest, regardeth, and there be higher than they.*

Angels are higher than the highest powers amongst men, in the Magistratical Government of this world, and God and Christ are higher than they: This, with many like Scriptures, points us upwards, to a higher creature Magistracy than man's; and yet higher to the original spring and eternal root of all just Magistracy, in Christ and God.

The holy angels will not fail to exercise their Magistracy in an exact subserviency unto and consonancy with Christ. When the Monarchy of this world, lodged for a season in the hands of men, is degenerated from the golden head of it in *Nebuchadnezzar*, to the iron legs and feet of it, part of iron, part of clay, so as that it is become extremely, universally, & remedilessly oppressive to righteous men, then is the season for those angelical powers (that put seven years interruption even to the golden head) to come forth in a general dispensation of justice, to pluck up by the roots every thing that offends Christ and his followers, all the world over. These Principalities and Powers, these invisible Thrones and Courts of Judicature, have from the beginning, and all along this worlds duration, been in the exercise of a superintending Magistracy over the highest powers amongst men. In pursuance of the decrees of these watchers, (*Dan. 4. 17.*) These observers of the wayes of men, (as *Hesiod* calls them) in subserviency to Christ, have particular Angels been sent forth and commissioned to punish the proud insulting Monarchs, and brutish People of this world, and to minister for the heirs of salvation, *Heb. 1. 14.* The *Sodomites*, when they assaulted *Lot*, were smitten with blindness by two Angels that Christ sent that way while he tarried with *Abraham*, *Gen. 18. 22.* and *Chap. 19. 11.* So were the Syrian Army before *Dotham* served by the like angelical powers, at *Elisha's* prayer, *2 King. 6. 18.* By these were the two Captains and their fifties slain at *Elijah's* prayer, *2 King. 1. 9, 12.* Seventy thousand Jews were slain by the Angel that *David* saw by *Arannah's* threshing-floor, *2 Sam. 24. 15, 17.* An Angel meets with *Balaam* to stop him in his covetous and ambitious design, for the effective cursing or contriving mischief to those whom God had blessed. He caused the very dumb Ass, by speaking with man's voice, to reprove the madness of the Prophet, *2 Pet. 2. 16.* An Angel in one night executes one hundred eighty five thousand Assyrians before *Jerusalem*, *2 King. 19. 35.* An host of Angels appears at *Mahanaim* to *Jacob*, to relieve him against *Esau*, *Gen. 32. 1, 2.* King *Herod* in all his flourish of outward pomp, making an eloquent Oration to them of *Tyre* and *Sidon*, and owning that flattering shout and acclamation of the People, it is the voice of a God and

not

(115)
not of a Man, was immediately smitten by an Angel, because he gave not God the glory, and was eaten of worms, *Act. 12. 20, 23.* Many things of like nature have been oft performed by Angelical powers, in a way of discountenance to corrupt worldly Magistrates, & for the protection of good men, heirs of salvation. They are the highest meer creature Powers, unto whom Christ has put this first world in subjection, as is implied, (*Heb. 2. 5.*) where tis said, *That he hath not put the world to come in subjection to them.* There, that lower sort of glorified men above charactered, that have but the single portion of the spirit, are equal to them; and those that have the double portions, will judge them, (*1 Cor. 6. 3.*) or be scituated in a superiority of life and discerning to those *Principallities and Powers in heavenly places*, *Ephes. 3. 10.*

These ministring Spirits (we see) have often come forth to preserve the bodily Life of Saints from the rapacious talons of corrupted worldly Magistracy, at some certain critical seasons and junctures of time, that the main designs of Christ in the world required it. But this has been but checker work, a white and a black. The same persons that have been relieved at one time, have been left exposed at another, to the rage and violence of their fellow mortals. *Elijah* had Angels at hand to destroy the Captaines and their Companies, that came to apprehend him: another while, upon *Fezabels* menaces, he flies and hides for his life. And many thousands of Saints have been abused and lost their lives under the tyrannical powers of this world, which Satan is called the God of. But when the time draws near for him to be bound and sealed up in the bottomless pit, the good angels will come forth in a more general, visible, and universal discovery, and exercise of their magistratical power, in assotiation with the risen Witnesses, and at their prayer of Faith, will do execution speedily and irresistibly, on any that shall affront their persons or testimony, (*Rev. 11.*) as is above signified. This they will do, in the preparatory work to Christs personal coming forth to reign. And when he comes himself, these are that flaming fire, in or by which he will take vengeance on them that know not God and obey not his everlasting Gospel; and so will it be all along the thousand years Reign. The like ministry shall then be exercised by the new *Jerusalem* Saints to the righteous inhabitants of the earth, (admonishing them of the requisiteness of their pass by the cross of Christ and fire-baptism of his heavenly spirit, out of the glory of their earthly and natural state, into the glory of the resurrection) to that which Christ (when new risen) exercised towards the two disciples in the way to *Emmanuel*, *Luk. 24. 13, 31.* He appeared and conversed with them, and then disappeared; so shall the Saints

in the thousand years reign, acting and being as in or out of the Body, at their pleasure; appearing & preaching to mortal men, & then vanishing out of their sight. The devil & his angels will be all fast sealed up and bound, that they can't seduce or hinder men from obeying this everlasting gospel-ministry of the *New-Jerusalem* Saints. Then will be experienced what humane nature, at its best, amounts unto, as to eternal life, after the fairest play that can be given it, no tempter, no adversary being left upon the Stage to seduce or disturb it, and all the warnings of its miscarriage in former instances, set before it. Yet if many of them shall not refuse to obey the *New-Jerusalem* Gospel-ministry, what need can there be of the flaming angelical ministry, in subserviency thereunto, to do execution upon the resisters thereof? Those that obey it, will soon grow to a fitness to be translated in a moment out of their mortal state, into the *New-Jerusalem* society, as *Enoch* and *Elijah*, and ne'er see death at all; This is the mystery *Paul* tells us of, (*1 Cor. 15. 51*) and that *Enoch* the seventh from *Adam*, was both a type of, in his own translation, and foretold the season of, to wit, *when the Lord cometh with thousands of his Saints, to execute judgement on wicked men*, (*Jude 14, 15.*) which, (say the *Jews*) will be the seventh thousand year of the world. The first coming forth of this angelical magistracy into a publick discernableness, to secure the Saints in the undisturbed exercise of their Religion and Worship, preparatory to the coming forth of *Christ* himself, may seem together with the risen witnesses to be represented by *the little Stone cut out of the Mountain*, that will make sad work and that irresistibly with all worldly, corrupted magistracies and people. The coming of these same angelical powers, as immediate attendants on *Christ* and his heavenly bride, when he comes in person, seems to be signified by the great Mountain which this stone grows to, so as (on the demolishing of all opposite Powers, every thing that offended, having been pluck'd up in the preparatory dispensation) it comes to fill and possess the whole earth. The meek followers of the Lamb are to inherit the earth.

The first coming forth of this angelical magistracy, (which will be the onely suitable magistracy to the Church State of the risen witnesses, or Church that's to come up out of its Wilderness condition and mourning apparel) will put a period to Saints troubles and cast tribulation the other way, on those that troubled them. *It is a righteous thing with God* (saies the Apostle) *to recompense tribulation to them that trouble you, and to you that are troubled, rest with us, when the Lord by his mighty angels, who are a flaming fire, shall take vengeance on all enemies and obstrucers of the Gospel*, *2 Thes. 1. 6, 10.* Then there shall be

be righteous judgement, (*vers. 5.*) now ther's none to be had for them. Now they are despised and Christ in them; but at that day, Christ will be admired in them, and furnish them with power to deal with their assailants, as they please. And after this, he will come yet more to be admired and dreaded in his own person, with all his heavenly Armies following him, (*Rev. 19. 14.*) and thousand thousands of Angels ministering to him. Thus you see the Believers hopes and expectations of relief, where they are placed, while he is crushed and abused under corrupt Rulers in worldly States. But what is his duty while the night of Sufferings and sackcloth is yet upon him? *He is to be preparing for and hastening to the coming of this day of God* (2 Pet. 3. 12.) on which man's judgement or man's day will cease. In another sence, *he that believeth will not make haste*, (*Esay 28. 16.*) not grow impatient at Christ's patience and long suffering towards his enemies; not antidate his season, but quietly wait till the set time for *Sions* deliverance be come, through the State-ministry of the mighty angels and Church-ministry of spiritual believers.

Peter was too hasty in this point, when he drew his sword against those that offered violence to his master. Christ checks him for using a wrong weapon, that that will never work any full and final deliverance from the tyrannical Powers of this world. *I could* (saies he) *at my prayer, have presently more then twelve Legions of Angels to rescue me; But how then should the Scriptures be fulfilled, that thus it must be?* Mat. 26. 53, 54. So, after his resurrection, *Ye fools and slow of heart* (saies he) *to believe all that the Prophets have spoken; ought not Christ first to suffer, and then enter into his glory?* Luk. 24. 25, 26. *And ought not his members also to suffer with him, (till such time as the afflictions of Christ which are behind in their flesh, be accomplished) and so enter into glory also?* 1 Col. 24. *Must they not dye with him, if they will live with him, suffer with him, if they will reign with him?* 2 Tim. 2. 11, 12. *Must they not go the same way he went, if they will come to the same place, the heavenly mansions that he is gone before to prepare for them in his Fathers house?* John 14. 2. I am confident, could this choice Martyr have procured at his prayer, twelve legions of Angels, to have laid all his brutish adversaries on the Scaffold and round about him, dead at his foot, he would have forbore to desire it, till the proper season for that dispensation be come, which he reckoned to be very near. This is the dispensation, by which God will decide the controversie betwixt his people and enemies, in the *Valley of Jehoshaphat*, Joel 3. 12. The Historical type of this, related to in Joel, we find, 2 Chr. 20. *A great multitude of Moab, Ammon and mount Seir come against Jehoshaphat;*

Japhat. God takes the battel out of Jehoshaphat's and his Armies hands; tells them, they shall not need to fight, but stand still and see the Salvation of the Lord, vers. 17. and vers. 22, 23. The Lord sets ambushments against their enemies, and causes them to destroy one another. Jehoshaphats Army has nothing left them to do, but to take the spoiles of their enemies, which they were three dayes in gathering, it was so much, vers. 25.

Farther notice is given of this last kind of undertaking the enemies of God and his People, *Joel 2. 1, 11. Blow the Trumpet in Zion: Sound an alarme in my holy Mountain. Let all the inhabitants of the Land tremble; for the day of the Lord is at hand. A great people and a strong are his Army; (even Angels, that excel in strength) a fire devoureth before them, and behind them a flame burneth. Nothing shall escape them. The appearance of them is as the appearance of Horses and Horsemen. Like the noise of Charets on the tops of Mountains shall they leap: Like the noise of a flame of fire that devoureth the stubble, as a strong people set in battel array, before whom all their enemies faces shall gather blackness. They shall run like mighty men and not break their ranks. They are an invulnerable Army. When they fall upon the Sword, they shall not be wounded. The Earth shall quake before them, the Heavens shall tremble, the Sun and Moon shall be darke, and the Stars shall withdraw their shining. This day of the Lord will be very terrible: who can abide it? Mens hearts will fail them for fear, and for looking after those things which are coming on the earth; for there shall be signs in the Sun, Moon and Stars, and upon the earth distress of Nations with perplexity, the Sea and the Waves roaring,* *Luk. 21. 25, 26.* All this that is so terrible to the Inhabitants of the Earth, is good news to those that are in the Wilderness, Pilgrims and Strangers in the Earth. *They are bid to look up and lift up their heads, when these things begin to come to pass, for their Redemption draweth nigh, vers. 28. The Lord shall utter his voice before his Army, his Angelical Camp, which is very great, Joel 2. 11. There will be no standing for men before them. Then will be brought to passe those sayings indeed, (Psal. 149.) which some made use of in the late war, that was but a shadow to what this Angelical host and their performances upon the enemy will amount unto. The Saints shall sing aloud upon their beds, and have the two-edged sword in their hands. The Faith and Prayer of these chosen ones will have Angels ready to do execution upon all enemies. Fire thus will go forth of their mounthes to destroy them, Revel. 11. They shall execute vengeance upon the heathen and punishments upon the people, even upon both those sorts of enemies that took counsel together against them, whether the prophane or but legally religious party, Psal. 2. 1, 2. Both the Heathen, that are no People of God at all,*

all, and such a People of God as my apostatize & become no people again, they shall all go to wrack; *their Kings shall be bound with chains, and their Nobles with fetters of iron.* All this shall be performed by the faith and prayer of Believers in association with the holy Angels, *Such honour have all his Saints.* This concluding Battel, that is to make a clear riddance of all the wicked tyrannical Monarchies and Powers of this world, is else where exprest thus; *Not by might, nor by power, but by my spirit, saith the Lord of Hosts, Zech. 4. 6.*

But the greatest conquest that can be attained over enemies, while tis yet but a suffering season, is by Death. This Martyr followed his great Master herein, *who by Death overcame him that had the power of Death, the Devil, Heb. 2. 14.* He that conquers by killing, overcomes but men, he that conquers by dying, overcomes the Devil. His false friends conquered their enemies by killing them: he tried another and the surer way of Conquest, (though mystical) to conquer them by being killed by them. He has more advantaged a good CASE and condemned a bad one, done his honest Countrey-men more service, and his enemies more disservice, by his death, (as Sampson served the *Philistines*) then before in all his Life, though that also were very considerable. If death were not the noblest, most excellent and certain way of conquest, would the great *Captaine of our Salvation* have led us that way? Are we followers of that Captain, unless we go the same way he went? They that conquer by killing others, are still subject to death themselves; Yea, to be killed by some remainders of those they conquered. They that conquer by dying, are no longer subject to death. *'Tis appointed unto man once to die.* No rage or power of man can take away this Martyrs Life the second time.

'Tis true; Christ himself offered up supplications with strong crying and teares, unto him that was able to save him from death, and was heard in that he feared, (Heb. 5. 7.) that is, was delivered from the fear of Death before hand, and out of the jaws of it after, *for it was not possible he should be holden of it, Act. 2. 24.* This disciple of his, prayed for the same thing, and he did experience and say, Death shrunke from him, not he from it. He had experienced the good hand of God in delivering him from Deaths of, and when the season was come, he found that Death it self would prove the greatest deliverance that he ever had in all his life. So he experienced the delivering hand of God from Death oft, and by Death once, which was the accomplishment of all his former deliverances. He did look Death in the face with a true cheerful boldness, not in a transport, or dissembled courage, (as is usual) but in a fixed composure and full vigor of all his natural senses.

To be thus delivered from the fear of Death, is more then to be delivered from Death. So to be delivered from all inordinate love of our natural Life and the concerns thereof, is a greater mercy then to be gratified with a confluence of all worldly desirables. All the Crowns and Scepters of this world are short of this frame of mind, crucified to things seen. *Alexander* put so great a value upon a shadow of this, in *Diogenes*, that he said, *Were he not Alexander he would be Diogenes*. The Conqueror accounted a deadness to the whole scene of outward Vanities, the best condition, next to the having all at command. Had he not been partial he might have reckoned it better. He soon after lost his world and himself together, in a drunken fit at *Babylon*, the common Rendezvous for brutish pomp under three of the four worldly Monarchies, *Assyrian, Persian, and Greek*.

The love of this world is enmity to God, and breeds in us the fear of man, that can deprive us of what we love ; and the fear of man brings a snare ; will keep us from witnessing a good confession as Christ did. *If we fear them that can kill the Body*, we shall never be bold in a good cause before wicked Judges.

This Patriot feared not Death, and therefore did, as boldly, fully, and clearly assert his Countries Rights and Liberties at their Bar, as he had before for many years together, on all occasions, in the Parliament House. His steadfastness in the Faith, in the Covenant ; his constancy for the publick Interest, rendered him very unsolicitous as to his own personal concerns or Life. And what must all this be termed by his enemies ? This steadiness and boldness of spirit in asserting the Cause of God and these Nations to the Death, which is highly esteemed of God and all good men, is by his brutish adversaries called, *an impudent defence of his Treason*. He was well steeled and made of God with *Jeremy*, as an iron pillar and brazen wall against any impudence or treason that others could affront him with, under a face of authority. He evidently preferred the Lives and Liberties of all the knowing honest-hearted people in the Nation, to his own. He was courageous therefore in the defence of them. What thought his enemies of this ? Ready they were to charge him with such deportment in his Trial and on the Scaffold, towards them and the king, as *Job* was truly charged with by *Elihu* against God, (*Job* 34. 37.) He addeth rebellion to his sin, he clappereth his hands amongst us, and multiplieth his words against the King. What were the words ? Can any tell ? They multiplied their words against God, the Laws of *England* and him. He resisted them unto blood. This was the highest demonstration of his sincerity that was possible to be given, and the greatest

greatest victory over all his enemies that was possible to be obtained. *Cromwells* victories are swallowed up of Death : he has swallowed up Death it self into victory, and is gone in the Charet of salvation to receive his Crown from the hands of Christ, (*2 Tim. 4. 7, 8.*) which no man by any treachery or force can ever take from him. He let fall his mantle, left his body behind him, that he had worn nine and forty years, and is gone to keep his everlasting Jubile in Gods Rest. 'Tis all *DAR* with him now, no night or sorrow more, no prisons or death. He is gone from a place, where so much as the righteousness of man can't be endured. He is gone to a place where the righteousness of God is the universal garbe of all the inhabitants. He is gone to that better City, the *New-Jerusalem*. He had served his generation in his mortal Body, done his work, and was glad to fall a sleep, and go look for his reward some where else. You see what this ingrateful world has afforded him for all his kindness ; reproach, prisons, and death ; he had need have other returns some where. *Great is his reward in heaven.* He was a burning and shining light, he burned hotter and shined brighter in heavenly life and light under all the injuries of this persecuting world, so that his last works were his best. So death was to him a great gain. If any sit down by the loss, 'tis we that survive him. But he left this comfortable word behind him ; *God would never want instruments to do his work.* Yet we may say ; *The honourable Counsellour is taken from thee (O England) this day, whose worth few knew. A famous Master in our Israel, is taken from our heads, and who laies it rightly to heart ? His enemies were afraid of him, as Saul of David, because the Lord was with him ; 1 Sam. 18. 12. Pharaoh,* though but a heathen Prince, was of another mind concerning *Joseph*. He advised with his Council about appointing some discreet, wise man over the Land of *Egypt* ; and of *Joseph* he saith, *Can we find such a one as this, a man in whom the spirit of God is ?* So *Joseph* became chief Ruler in *Egypt*, under several Kings, fourscore years together, from the thirtieth to the hundred and tenth year of his age. The like great authority fell to *Daniels* share, (as a man of this more excellent spirit) in *Babylon*, under several *Assyrian* or *Babylonish*, and *Persian* Monarchs.

'Tis a sign Monarchy is notoriously degenerated, that persons of *Joseph's* and *Daniels* spirit are for that very reason hated and slain, for which they were advanced even in heathen States. The enemies of this *English Joseph* and deliverer, were of the right Satanick spirit ; hated him only for following the thing that good is. *They that render evil for good are mine adversaries, in the original 'tis, are Satan, Psal. 38.*

Men of the excellent spirit, do now find sad entertainment. People flock together, and every one is ready to act his part, towards the shedding of their innocent blood; Judges, Jurors, Witnesses, Counsellors. No time must be granted, all must be huddled up in a trice, when they are making haste to destroy them. And they are ready to say (as the *Jews* of Christ) *His blood be upon us and on our children*. It is not like to be alone upon them, they must take a heavier load with it. Upon the abettours and contrivers of this murder (if they repent not) will come all the blood that has been shed upon the earth, from the blood of righteous *Abel*, to the last drop of the innocent blood that they have or shall farther spill. *Precious in the sight of the Lord is the death of his Saints*, *Psal. 116. 15*. God will be foundly paid for their blood. He will not fail to increase his wealth by their price, *Psal. 44. 12*.

One main ground of the unjust proceedings of worldly Powers against righteous and conscientious men, is *Reason of State*; which usually brings the most signal desolation upon them, by that very means whereby they thought to prevent it. With what a vengeance this thing called *Reason of State* has been repayed, we may observe in all times and places.

Pharaoh for *Reasons of State* murdered the Male-Children, and sought to suppress the *Hebrews* by cruel bondage. No messages from God, though accompanied with Prodigies, could stop him in his course; till he was payd home, once for all, in the *Red Sea*.

Reason of State made *Saul* seek the ruine of *David*, *Absolon* lie with his Fathers Concubines, *Jeroboam* seek the establishment of himself by his Calf-worship, thereby distinguishing his people in Religion from the *Jerusalem*-Worship under another King. This made *Herod* seek Christ's life, and destroy the male Children about *Bethlehem*. This made the *Jews* and *Pilate* crucifie him, least *Cesar* should destroy their Nation, whereas for that very thing they came to be destroy'd by *Cesar*; and what end all the other, with many like examples came to, I refer you to the Scriptures, and other authentick Histories, to enquire.

Caiaphas said of Christ, *It was expedient that one man should dye for the people*. The like was urged against this follower of Christ. Here's another *Reason of State*. And he declared himself content to be any thing God should permit them to make of him: to be handled as *Paul* was, reckoned as the filth of the world, the off-scouring of all things, *1 Cor. 4. 13*. The word there is *μακάθαρμα*, which relates to the heathenish custome of culling out slaves or other contemptible persons,

sons, to offer up to the devil, as expiatory sacrifices to purge from some National guilt they had contracted, and so deliver them from some National judgement they lay under.

Be the adversaries *Reasons of State* what they will, they have done all they can do to this lover of his Countrey and the Laws thereof. But I would willingly have their understandings disabused in one point. Let them not think they have conquered him. They knew him not. He judg'd his Judges at the Bar. He triumphed over his executioners on the Scaffold, *R.* and the rest. Such a publick execution was more eligible then to have lingred out some small time in a prison, as a condemned person, liable to any arbitrary afterclaps, on any future motion or pretence of motion in our troubled Sea. He had more ease, God more glory, the honest party of the Nation and their just CAUSE more advantage, and why may I not say, his most intimate friends and dearest Relations more comfort in this way of his deliverance, once for all?

He did fully comply with that rational notion of the heathen Philosophers, concerning his mortal body, *That it was one of his prisons, from which he could receive no final discharge* (as he might from others) *but by death.* Right joyful he was to lay aside this burthensome weight and go to his Father. *His heart was fixed, trusting in the Lord. He was not therefore afraid or any way startled at evil tidings, but did sing and give praise, that his full redemption drew so near,* Psal. 112. 6, 7. and 108. 1.

When the Sheriffs Chaplain came very gravely to him at the midnight before his execution, (the most dismal, unseasonable, and unusual time for such messages) he told him he was come to bring him, as he called it, the fatal message of Death. On this, the Lord presently cast into his mind that which is written (*Zech. 3. 4.*) to intimate to him, *That he was now taking away his filthy garments, with intention to give him change of raiment, that his mortal might put on immortality. Thus his Mortality came to be swallowed up of Life, and Death and the Grave into Victory.*

Presently after his receipt of that message of Death, *he laid him down and slept, for the Lord sustained him,* Psal. 3. 5. When his Relations and Acquaintance came about him in the morning, he told them he did not look upon that message of Death, as having any thing at all of dismalness in it.

The World was no longer worthy of him. He is therefore gone from the earth. But his Person and righteous Testimony *shall be had in everlasting remembrance,* Psal. 112. 6. *His eye was fixed upon a better*

Countrey, the Saints everlasting Rest. There the wicked cease from troubling, and the weary are at rest. Those that have been made Prisoners and out-casts in this world, as the off-scouring of all things, shall rest together there : They shall no more hear the voice of the oppressor, Job 3. 17, 18.

The present enjoyments and blessedness of this deceased Saint, do set him clear out of the reach of his enemies malice or my pen. He steadily sees and unchangeably enjoys what *Paul* (before quite rid of his mortal body) had but the transient view of, in a short rapture, *when caught up to the third heaven, (1 Cor. 12.)* or into that vision of God in Christ, that is exhibited to the double-portioned Saint, that sits on the Throne with Christ. 'Tis the favourable presence of God in Christ onely, that makes heaven to angels or men. God's threefold various presence with his Church, in and through Christ, makes the three heavens. That presence that is afforded in the adequate intelligible form to the highest life and discerning of the double-portioned Saint, the Bride the Lambs Wife, makes the third heaven. That which is given forth in the adequate intelligible form to the elect Angels and Spirits of just men made perfect, as the suitable immediate object of their discerning, makes the second heaven. That presence of God, (together with the fruits of it) that in Christ is afforded to Saints on earth, makes the first. They have their conversation in this first heaven, *Phil. 3. 20.* or lowest kind of presence and converse of Christ in spirit. They do live in the exercise of that spiritual seed and those principles, which when fully awakened in the resurrection, will render them fit inhabitants of the second and third heavens. *Paul* in the short glance he had of that most excellent glory of God in Christ, that is intelligible or discernable to the most exalted sort of Saints, tells us, *he heard unspeakable words, (or saw unspeakable things) which it is not lawful or possible for a man to utter.* Here then I must take off my hand, and leave you to make the best you can of it, in silence and wonder.

Thus have I cast in my small mite towards the vindication of the Person, Doctrine and Way of this choice anointed one of the Lord, and faithful assertor of his Countries Liberties unto Death, from the groundless aspersions, causeless hatred, misprisions, and injuries that have fallen to his share, in this world. There are two sorts of enemies, who in the rage and vain imaginations of their hearts, have reproached, blasphemed, assaulted, affronted, resisted and persecuted Christ in him. They are both deciphered, (*Psal. 2. 1.*) under the titles of *Heaven* and *People*. I have a word of two to divide between them, and speak to each of them apart.

My

My first word is to a People of God, who (in whatever variety of form, perswasion or way) have all of them (with one consent) separated from *Rome*, as justly loathing and nauseating her most gross, visible Idolatries and abominations. They have also separated from the dry impertinent formality of a meer outward profession of Protestantisme under a superstitious Episcopacy. These they have separated from on the left hand ; it was their duty so to do. But they have also separated from, or rather cast out the spiritual Believer and true heir of the everlasting Kingdom, on the right hand. This is their great sin, that has brought a prophane, heathenish, superstitious, idolatrous Interest over their heads again, and run all a-ground. They have demonstrated themselves to be of that spirit that *Paul* reprov'd in some of the *Corinthian Church*, *that would be reigning as Kings* in the but renewed principles of humane nature, and righteousness of man, *1 Cor. 4. 8.* When therefore this true heir sounded his trumpet in his *RE-TIRED MEDITATIONS*, and proclaimed another sort of Saints, men of another spirit, other principles, and a more excellent way of life, to be the onely true heirs of the Kingdom, and possessed of the true reigning Principle, they could not bear it. They have chosen rather to give the Scepter back again into any hand, then the true heir of the heavenly Kingdom should wield it ; I mean not a Person onely, but a People, a People prepared for the Lord.

Whoever you be that have thus demeaned your selves, and sinned away twenty years Mercies and Deliverancies, (whatever your Judgment, Form or Way be, as to this or that particular Doctrine or Ordinance) if you yet lodge but in the renewed old-*Adam* state of life, or first-creation spirit and principles, (as you have seen them above-charactered) to you it is I direct this word. You that are in some good measure and degree, inwardly cleansed from the pollutions of this world, the corruption of nature, give me leave to tell you ; you may be thus wash'd and baptized by the word of truth, into a practical, experimental knowledge of Christ after the flesh, and conformity with him, as he was found in the flesh, (*born of a woman, made under the Law*) for your sanctification. Let me tell you further ; you may be made comely through his comeliness or righteousness (of that sort) put upon you or imputed to you, for your justification. You may over and above all this, be adorned with many jewels and bracelets, excellent gifts, and the tongue of men and angels, and yet fall short of the glory and righteousness of God in the new and everlasting Covenant, and so may prove to be at last but sounding-brass or tinkling cymbals,

Ex. 16. 11, 12. 1 Cor. 12. 31. 13. 1. All your sanctified, justified, beautified and adorned state, in which you flourished, was but the rectified, adorned, first-covenant natural man, and you took all to be spiritual, new-covenant Life and ornament. This is one of the saddest mistakes mortal men are subject to, and is like to cost them dearest. Their disappointment is fatal and irrecoverable. Their work is exceeding dangerous in *kicking against the pricks*, persecuting of Christ in the true spiritual believer. But their case is not remediless, as they may see in *Paul*, till they knowingly and maliciously say; *Come, this is the heir, let's kill him, and the inheritance shall be ours.*

There are those from amongst these Legal spirited professors, both Pastors and People, that have had their share in betraying this just man; in blaspheming his Principles and Doctrine; in casting reproaches upon him while living, and pleasing themselves to think that they are now well rid of him, his Doctrine and Way, by his Death. Deceive not your selves. His testimony has received a more signal ratification by his Death then in all his Life. He warn'd you of many things. In reference to one of his warning-pieces, as to the making clean riddance of Antichrist from amongst us, I shall ask you a Question.

Do you imagine that you have banished Antichrist out of your coasts, your Churches, by excluding the Romish beast, the heathenish part of the Antichristian Church?

Jewel, Reynolds and Whitaker, (against *Harding, Hart and Bellarmine*) as also other famous and learned Writers of the Protestant interest, *White, Mede*, and many more, have from the Quiver of common reason and humane Writers, drawn out and shot such arrows at that Beast, that her wounds are incurable by any other Engine, save the Sword and Belluine force.

What will you say, if the very Protestant Churches in what ever variety of Judgement, as to this or that particular, (so far forth as they have mistaken the *One thing necessary*, the great fundamental Point, or different foundation of the two Houses Christ mentions, *one on the sand, the other on the rock*, Mat. 7. and have rested and gloried wholly in the lesser glory of renewed, adorned man, that's to be done away) should at length prove the Mystical *Babylon*, however confidently they have passed for the true heavenly Spouse and People of Christ? Under this conceit of your being the true everlasting Spouse of Christ, how confident have you been, that the Kings of the earth should joyn interest with you, and espouse your quarrel, in order to pull down and tear in pieces the beastly Idolatrous Antichrist of *Rome*? What a
cross

cross blow would it be to your expectations in this kind, what a sad and amazing disappointment, if it should fall the other way? If the Kings of the earth, in the most brutish, degenerate state of worldly Monarchy, should strike in with *Rome* against you, and accomplish that prophesie upon you, as the genuine intendment thereof? *Revel.* 17. 16.

Shall I ask you another Question, with some tendency towards a disquisition into this Riddle?

Do or can you imagine the Popish party and Religion, in the posture it has stood these many hundred years, can in her Spirit, Doctrine and Principles, be that glittering Strumpet, which for inward Ornament, holiness, and exceeding likeness to the true heavenly Spouse of Christ, did so dazzle Johns eyes in Patmos, (amidst all his ravishing Visions of God) as that he wondred with great admiration to hear her term'd by the Angel, MYSTERY, BABYLON the GREAT, the MOTHER OF HARLOTS and ABOMINATIONS OF THE EARTH? Rev. 17. 5, 6.

MEDE, and many others have evidently and undeniable demonstrated that Popery is the very sink of all the old *Gentile* Theologie of Dæmon Gods, in their worshipping and praying to Angels and the souls of deceased men. Some great Authors or Patrons and advancers of their most ridiculous Idolatries, they have formally canonized for Saints, and do pray to their departed Souls, as *Heroe's*, a rank of Demi-Gods, inferiour to Angels. If any were more notoriously vile in their idolatries, & more eminently serviceable in the propagating & advancing thereof, & so more useful to *Demetrius* & his subordinate Shrine-makers, and Image-mongers, (*Act. 19.*) they have been advanced in their *Apotheoses*, after the manner of old heathenish *Rome*, into the very order of Dæmons or Angels, and so their prayers to them as well as to fallen Angels, come properly under the title of Dæmonolatry, or worshipping of Devils. Yea the most superstitious abominations and gross bodily whoredoms that ever were found scatteredly up and down in any the most brutish heathen States since the world began, are pack'd up all together, in the Papacy. They may set up a *Pantheon*, a Temple for the Catholick or universal Worship of all the old heathen Gods, in all Nations, as old *Rome* did. Here's their Catholick Religion. *They fall down to Stocks and worship Stones, graven and molten Images, the works of their own hands.* They are sadly detided for it, with the rest of their old brother-heathens, by God himself, at large, *Esay 44.* *They take a piece of wood, with part whereof they roast their meat and warm their hands, and the residue they make a God. Horace,* a heathen

a heathen Poet, scoffs at the same folly, bringing in an Image that applauds it self for its good hap, that when it was a rude mishapen piece of wood, the Carpenter was thinking to put it to some inferior use, but all upon a suddain it came into his head, to make it a God. Yea, the very *Turks* abhor the Popish Imagery and Image-worship, as more against the Common light of Reason, than any thing they have in their *Mahumetane Mosques* or Parish Meeting-places. If *John* then should have wondred to hear that such a heathenish Church as the *Romane* now is, and has long bin, (when represented to him in the Spirit, Principles, and gross Idolatries thereof) should be called *the Whore of Babylon*, might not all the world wonder at *John* for his paines? He might indeed in such a case, have wondred the other way; that that should at all be called Mystical *Babylon*, as having so much creditable resemblance of the true Spouse of Christ, as to pass for it. There is no such thing as gross whoredom of body or soul, in Religion or Conversation, in the whole World, if it be not in the apostate *Romane* Church, in a transcendent manner.

'Tis certainly then some clearer, finer-spirited Church, which *John* wondred should be called *The Mother of Abominations*; some such Church as he was ready to think, if Christ hath any such thing as a chaste Spouse upon earth, that will keep close to him and never apostatize, this is she. Thus *Samuel* said of *Eliab*, *Jesse's* eldest son, *Surely the Lords anointed is before him*, 1 Sam. 16. 6. 'Tis answered there, *The Lord seeth not as man seeth*, vers. 7. That that man admires and praises, God regards not; and that which man regards not, is of highest esteem with God. *Paul* was no body with those that were wise and honourable in Christ, as to the glory of man, by him renewed in or put upon them, but mean while was he whom the Lord commended, 1 Cor. 4. 10. 2 Cor. 10. 12. 18.

But to help open your eyes, you see Popery is such a mass of gross Idolatries and commonly discernable Abominations, that the very present Magistracy, whom you are apt, it may be, to have some hard thoughts of, would seem so resolute against it, as to make it criminous for any to blemish their reputewith such slanderous imputations, as if they had the least intendment that way.

If you chance to object; *How comes it to pass then, that all the more refined sorts of Christian Meetings are disturbed, killed, imprisoned, hurried up and down from post to pillar, grossly abused and injured before their Judgement seats, and the Mass onely quiet, and what is next it, the dry, impertinent publick Assemblies under Episcopacy? If you say further, what mean they to force those Oathes upon us that were originally intended for*

for the keeping of *Papists* quiet? Why may we not expect *England* should shortly be made a *Shambles*, when some moderate *Papists* themselves bolt out something that's hatching, which they reckon too black for them to act a part in, and so quit their ground before-hand? If you ask me such questions as these, I shall referre you for an answer, to those whom it concerns. If you further expostulate, and say, though we may not say *Poperie* is intended, may we not think so when we see all this? What must we do with our eyes then? No great matter what become of such eyes as could not see all this before hand. Some *Cassandra's* amongst you did, but the credulous multitude thought otherwise, and carried it. *Presbyterians* and *Tradesmen* thought to have made a fairer game of it, then it proves. I am neither. But I know *Trading* is dead, and *Presbyterianisme* seems to be somewhat near giving up the Ghost; scarce a stone is like to be left upon a stone in our myttical earthly *Jerusalem*, or Church-formes, any more than once in the litteral City and Temple.

I'll tell you my mind in short; I reckon the *Romish* party but the tail of that second Beast, that had hornes like the Lamb, (Rev. 13. 11.) if any part thereof at all. It may rather seem to be the head or most flourishing appearance of the first, the heathenish *Romane* Monarchy, guilded over with nothing but the meer Name and Title of Christianity. And so all those Kings of the earth, that side and strike in therewith, are together with this palpable *Romish* strumper, but of the same nature and mettall with the old heathen Monarchy of *Rome*, resembled by the iron part of the feet and toes of *Nebuchadnezzars* Prophetical Image, as the elder heathen *Rome* was resembled by the iron legs, Dan. 2. 33. The clay represents myttical *Babylon*, or that softened, reformed Church-state, of such a People in Covenant with God; as may again become no People. These two parties shall labour to mingle together and cleave one to another, in order to keep out the true spiritual worshipper, who has been in the Wilderness above this twelve hundred years, excluded out of both their Synagogues, and is now upon a return into power. But these two parties, resembled by iron and clay, though they assay to mix and cleave together, can't hold so long, and when they clash, guess which is like to have the worst on't, iron or clay.

From amongst you, O professors, have there been, that have sate with those now returned into power, as at one table, to consult and contrive how you may both rid your hands and the world of the spiritual worshipper and true heir. The hearts of the Kings or chief Leaders amongst you both, have been set to speak lies and do mischief to

him, because he has been the rebuker of you both, (*Dan. xi. 27.*) of the one, for not looking after a more excellent state of righteousness; of the other, for abiding in a state of downright wickedness, as an enemy to all righteousness. *Paul*, in all the glory and righteousness of man, was the most enraged persecutor of the spirit and righteousness of God in the true saints, the world had in it; yet had in him the seed of that very spiritual life he persecuted, though unawakened unexercised, till Christ met with him in the way to *Damascus*; so may some, may many of you; I wish all had.

You once made full account you had for ever shaken hands with Popery and prophaness, so as never more to enter again into any correspondence with either. Has not your blind zeal and enmity against the spiritual believer and his Testimony, so far transported you, as to make you forfeit all your former discretion, and resolution, and adventure the shaking hands again with both in a kind of amity, like *Herod and Pilate*, to work jointly, what prejudice you can to the true heir of the heavenly kingdom? are not you the two distinct branches of Antichrists Kingdom, resembled by the *iron* and *clay*, that though you would never so fain, yet cannot mix or piece up together, so as to hold long, but will clash and destroy one another, and so make way, by the most wise providence of God, for the coming of the true heir over both your heads? *Dan. 2. 43, 44.* Are you not almost ready to go to work for the accomplishing of what this deceased Patriot has foretold you of, in his *MEDITATIONS*, about the clash of the two branches of Antichrists kingdom, the finer and courser parts of *Babylon*? See else. *But who hath believed his report*, or regarded it? They onely, to whom the arm of the Lord hath been revealed. How too generally is that Testimony of his disregarded, that of any I know extant, next the Scriptures, gives the fairest aim to *England*, truly to understand its case and the state of the controversie between God and it; and what the true ground is, that all its most successfully acquired Liberty should be ready to be compleatly swallowed up again into downright heathenish Idolatry and prophaness? Where's the man that will suffer his understanding to be questioned as any way faulty, that he gives no entertainment to a right report of these matters? All the heavy load must be cast upon the relator, as but cloudily or not at all making out what he speaks of, or that the matter of his message is at bottom no better then Popery; yea it has been called masked Popery, and publicly set at defiance by a frequented Teacher in our Reformed Congregations, as that which is far less to be tolerated by the Magistrate then the open bare-fac'd Idolatries of *Rome*. What work
does

does the blind, ignorant zeal of the legalist make with the spiritual mans Testimony? What stupenduously false deductions and conclusions do they form from it, and then decry it? The sun rising is not so far distant from its fall as this deceived believers Testimony and Doctrine is from Popery. Fire is not more contrary to Water then his Doctrine to theirs. 'Tis amazing to me, to think which way such imaginations should come into their crowns. He has plainly declared to you how matters stand, had you the hearing ear or seeing eye. You either wonder at, or despise it; if you go on at such work, you will perish too. This 'twil certainly come to, *Act. 13. 41.* Through this one fatal mistake about the spiritual man and his Doctrine, the most accomplished person for *Englands* deliverance from devils and men, hath been by you betrayed and delivered up into the hands of the *Gentiles*, to be so handled as you have seen. But their case that crucified Christ himself was not remediless, till on a fair and plain declaration how matters stood, they did resolutely and peremptorily persist in their error, contradicting and blaspheming. *Then Paul waxed bold and resolute on the other hand; seeing (saies he) that you put this word or warning away from you, thereby judging your selves unworthy of everlasting life; so, we turn to the Gentiles, Act. 13. 45, 46.*

The foundation of all Controversy with the spiritual believer, the ground of all the contradicting and blaspheming his Testimony meets with, what is it? This. *The natural man perceiveth not the things of God, because they are spiritually discerned.*

Spiritual things are not at all the suitable, intelligible objects to the natural understanding. But will self-confident man ever suffer this to become the Question, *Whether the fault lye in him, that he perceives not what is said by the spiritual watchman?* By no means; specially if this natural man be renewed, cleansed, enlightened, adorned with excellent gifts and the tongue of men and angels, so that he is in one kind, wise, and strong, and honourable in Christ, a Prince at working righteousness, reigning as a King, *1 Cor. 4. 8.* You may sooner remove a mountain, then get this man, so accomplished and qualified, once to suffer his understanding and reception of things to be scrupled or questioned, as insufficient for these things. Then there's no remedy, but if the spiritual believers Testimony be not received, the fault must be laid at his door, *That he daringly asserts many things, but clears nothing, proves nothing.* Thus the *Pharisees* serv'd Christ. *Are we blind also?* Do you think that if you talk'd any thing that has Sense, Reason, or Scripture in it for its evidence, we could not see what 'tis you drive at? *John 9. 40.*

Let's consider whether these learned self-confidants, with the rest of the Jewish Rabbies, were blind or no, as to the true reach and significance of those very Oracles they were generally reputed the onely Interpreters of, in *Moses* and the Prophets. *Paul* being set down in the Jewish Synagogue at *Antioch* in *Pisidia*, upon intimation from the Rulers thereof, to speak a word of exhortation, (a thing not admitted in our Synagogues) insists upon this very point. *They* (saies he) *that dwell at Jerusalem, and their Rulers, because they knew not Christ, nor yet the voices of the Prophets, which were read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain, Aēt. 13. 27, 28.* They are said therefore to have done it ignorantly. The Princes of this World, that is, the Jewish Priests, Scribes, Pharisees, &c. that were Princes in understanding and at working the righteousness of the Law, they yet knew not Christ, for had they known him, they would not have crucified the Lord of Glory, 1 Cor. 2. 8. 'Twas well for them, their murdering of him was capable of such an interpretation, for this keeps the door yet open for salvation, through Christ crucified, to be preach'd even to them that crucified him. *Men and brethren, children of the stock of Abraham, to you is the word of this salvation sent, Aēt. 13. 26.*

What a marvellous thing may it seem, that the very learned Rulers and onely reputed expounders of the Law and the Prophets, should crucifie Christ, and in all the circumstances of their proceedings with him, fulfil all that was foretold of him in *Moses* and the Prophets, and yet not know all along what they were doing? They thought, and so our Rabbies think they understand the Scriptures, but did they or do we? What though men have been reputed famous expounders of the Letter of Gospel, thirty or forty years together, may not they yet be ignorant of Christ in spirit, or the Spiritual man and all his concerns, and so with great confidence cry him down for a Blasphemer, and persecute him? No doubt. Is not Christ in Spirit, and in the approaches of his second coming, as like to be decried, blasphemed and persecuted by the onely reputed expounders of the Gospel, as Christ in the flesh was by the onely reputed expounders of the Law? His second coming, both in his Saints, (the true spiritual believer) and in his own person, is as fairly foretold in the New Testament, in reference to his reign, as his first coming in the flesh was foretold in the old Testament, in reference to his Sufferings. And of the two, men will be more short of guessing right at the predictions that concern his second coming, then those that concerned his first. It lies more remote

mote by far, in all the circumstances and things of it, from humane understanding, then the first did.

Christ makes this dealing of God with men, the ground and matter of a solemn thanksgiving to his Father, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*, Mar. 11. 25. And 1 Cor. 1. 26. *Not many wise men after the flesh, not many mighty, not many noble are called.* See the self-confident reasonings of the *Jewes* against the reception of Christ or his Doctrine. The Officers that went to apprehend Christ, *are astonished at his doctrine, and durst not lay hands on him.* What (say the Priests and Pharisees that sent them) have ye not brought him? Oh, say they, *never man spake like this man.* Then answered the Pharisees, *are ye also deceived? Have any of the Rulers or Pharisees believed on him? But this people that knoweth not the Law are cursed.* He only deludes a company of poor fishermen, and the silly, credulous multitude, that know nothing. Here is their Verdict of Christ. Why should his true followers expect other from the learned Rabbies and onely reputed expositours of Scripture, in any succeeding generation, amongst whom their lot is cast? This is the way of man. God's way and his reasonings are quite contrary. The poor onely, those that are emptied of all their *Laodicean* riches, and self-confidences, they are the silly disposed persons to receive the gospel, in God's esteem. These are they, he puts value on. That passage in *Acts* 13. about the *Jews* crucifying Christ and not being aware what was the matter, though the very Scriptures (which they were reckoned the only interpreters of that the world had in it) foretold and characted the birth, progress, and death of him, in all the circumstances thereof; I say, the serious weighing of this, one would think should encline men, amidst all the repute they have, and please themselves with, as to the interpreting of the Scriptures, to reflect upon and call themselves in question, whether they do yet know any thing at all of them, as they ought to know. If not; then all the question they put to the spiritual believer, is still, *How do you prove it? how do you make out this from Scripture?* They'll not admit the least scruple but that they can discern it, if it be proved. They will not suffer it to be questioned, whether they have the hearing ear, and seeing eye, to discern what the spiritual man sayes to the Churches.

Men that have not this eye and ear, and yet reckon they have, and will not be beaten out of it, the true believer were almost as good speak to stones as them. These old foolish kings at knowledge and righteousness, in first-covenant principles, they will not endure to be admonish-

admonished, or told any thing, of new-covenant light and righteousness, *Eccles. 4. 13.*

Let a skilful Mathematician mention some obscure proposition in the Mathematicks to an unlearned man, or at least unversed in his Art; He demands a demonstration. *How do you prove this saies he?* the other gives an exact demonstration, but he through ignorance of the very rudiments and principles of Mathematick learning, receives not the demonstration, as any satisfactory account of the proposition to him, at all. He is as far to seek as ever. What then? where lies the fault? In the pretended demonstration, he will say. He will by no means suspect his capacity. The defect lies wholly in his understanding, and he saies it all upon the demonstration, saies nothing is proved. Let a skilful Artist hear the matter, he presently grants the demonstration to be as clear as the Sun. This may be the case, where the subject matter of the discourse is properly within ken to meer natural reason, as the suitable and intelligible object thereof. How much more difficult is the case with the true spiritual Believer, and his Gospel doctrine, in case he discourse with one that is confident he wants not for discerning, and yet sees nothing at all as he ought to see; has no discerning at all of spiritual things, or of the spiritual sense, reach and significancy of the Scriptures? He has no eye at all, suited to such matters; yet none more confident. The true spiritual watchman were as good meet a Bear robb'd of her whelps, as talk with such a man about spiritual things. He is absolutely unreasonable as to such things, that faith only sees. *Paul* prayed to be delivered from such cattel, and desired others to pray for him on that account, as the most irksome thing in the world. *Finally brethren, pray for us,* (saith he) *that the word of the Lord may have free course, and that we may be delivered from unreasonable men; for all men have not Faith; 2 Thes. 3. 1, 2.* He that has not faith or the spiritual discerning, is perfectly unreasonable as to spiritual things. You were better talk to a tree, if he be confident, for that will make no noise to trouble you; he will. Men are still for *How do you prove it?* They never question but they can understand and receive it, if rightly evidenced. Did not Christ himself speak with evidence, *as one having authority beyond all the teaching of the Scribes?* *Mat. 7. 29.* Yet how was he and his doctrine rejected by the Scribes and generallity of the religious party amongst the *Jews*, and received only by some poor fishermen, and common sinners? where was the fault that Christ's doctrine was not received? Did not he give the demonstration right? how often is it said in Scripture, *He that has an ear to hear, let him hear?*

hear ? The grand obstruction to the propagating of the Gospel, is the want of the hearing ear. Till there be this, we speak to deaf men. The old serpent has deaf'd and stop'd up their ears, *that they will not listen to the spiritual charmer, charme he never so wisely.* And what then ? why, then they fall to disputing and cavilling with him ; *How do you prove this, and how do you prove that ? You assert many things ; but what ground do you shew for all ?* The disputer of this world is set at naught by the Holy Ghost ; *Where is the wise ? where is the disputer of this World ? hath not God made foolish the wisdom of this world ?* 1 Cor. 1. 20. These disputers are not to be gratified in their way. If there be a spiritual discerning, spiritual things which carry their own evidence in them, need onely to be asserted ; and prove while you will, discourse a whole year together with one in whom is no such discerning, he never will own that any thing is proved ; but holds fast his own conclusions still. The way of Christ himself was not to dispute, but assert ; and *he that hath an ear to hear,* (saies he) *let him hear ; if you will receive it, receive it.* The true believer is to wave those unprofitable janglings, by which contentious, self-confident men would labour to confound all, 1 Tim. 1.

The Jewish teachers put this question to Christ himself ; *Art thou the Christ ? tell us.* He said unto them, *if I tell you, you will not believe ;* Luk. 22. 67. When Christ preach'd, how many contradicted and blasphemed ? was the fault in him ? Speak who will, Paul, an Angel from heaven, or Christ himself, and let the hearing ear be wanting, what can be done ? The very disciples, when they were coming down from the Mount where Christ was transfigured before them, he lets fall a word about the Resurrection, and they are all in a puzzle, to think what rising from the dead should mean. *Why say the Scribes that Elias must first come,* say they ? *Elias is come* (saies he) *and they have done to him what they listed,* (Mark 9. 9, 13. and Mat. 11. 14.) Speaking of John Baptist. *If ye will receive it, this is Elias which was for to come.* The last word of prophesy in the Old Testament, pointed at John, the immediate preparatory Minister to the publick and general dispensation of the Gospel, upon Christ's coming in the flesh. Mal. 4. 5, 6. *If ye will receive it, receive it. He that hath an ear to hear, let him hear ;* that is, he that has a spiritual understanding and discerning, will take it. They did so. But what would the disputer of this world have said to him ? *Sir you assert that John Baptist was that Elias, but how do you prove it ?* So when the Apostle John saies of false or short-sighted teachers ? *They are of the world, therefore the world hears them ;* They have

They have populous Congregations, all the world goes after them, and admires this man, and the other man. *But we* (saies he) *are of God: He that knoweth God, heareth us: Hereby know we the spirit of truth, and the spirit of error,* 1 Joh. 4. 5, 6. Would not the disputer of this world be out of all patience to hear a man assert at this rate, and (as he reckons) prove nothing? Let him be what he will, this (we see) is the way of Christ and his Apottles. If there be a spiritual ear, this doctrine is received, if not, will any elaborate discourses or demonstrations ever bring to pass, that *the natural man shall receive the things of God*? What will become of that Scripture then? 1 Cor. 2. 14. Demonstrate while you will, if there be not the right reception, the hearing ear, all's a case; you are where you began. The vain, jangling, disputative way of foolish man is not at all to be gratified in the declaration of the mysteries of the kingdom of God. Will you yet cavil and dispute (O professors) will you yet contradict and blaspheme? *Lo, then I turn to the Gentiles.*

My second Word is to you, O Gentiles.

Be wise O Kings; be instructed O ye Judges of the earth. Serve the Lord with fear, Psal. 2. 10, 11. The Signs and Wonders of God are coming thick upon you. *While it is yet called to day, harden not your hearts* against the God of Heaven, and against the Saints of the most High. Practise not thus against them; nor think to change the times and the Laws, Dan. 7. 25.

Will you (O Rulers) be paid in your own coin? You have taken away a famous man in our Israel, this day, upon some dark *REASON* of *STATE*, against all the Laws of England, and against the common light of Reason in all mankind. Will you hear a *REASON* of *STATE* that might have moved you to the contrary? Though it be too late, as to his Life, because his blood that you have spilt, cannot be gathered up again, (as the wise woman of Tekoah told David) yet it may happily be somewhat preventive to your further proceedings that way, against others. Remember then what is recorded of *Anne de Burg*, burnt in France, 1559. The Death and Constancy of a man so conspicuous, made many curious to know what Religion that was, for which he had so courageously endured punishment. By that means great numbers of people were baptized into his perswasion. *Trust me,* (saies one) *you have gotten nothing by these spectacles. Men return from them more confirmed in their detestation of you, than terrified from any of their purposes towards you.* Their
names

names will be recorded amongst those who have died out of debt to their country, by having paid the utmost they owed it. Their worth will be remembered. Their children and kindred will alwayes be looked upon as descendants from the Liberaious of their Countrey, and esteemed accordingly.

I wish heartily for your own sakes and ours too, that this *REASON of STATE* had come into your mind, and had prevailed against any other, before you ventured to embroil your hands in the blood of so deserving a subject. But proceed no farther to lift up your selves thus against the Lord of heaven; for when ye have done all, the meek ones of Christ must inherit the earth; *when the wicked are cut off, they shall see it, Psal. 37. 34. The Saints of the most High shall take and possesse the kingdom for ever and ever, do what any can to hinder them, Dan 7. 18. Quarrel not at these things, but, like noble Bæreens, search the Scriptures and see whether they be so or no. Do not put far from you the evil day. It never was nearer. Hinder not Saints assembling together. 'Tis their duty so to do; and that so much the more, as they see the day of Christ's heavenly appearance approaching, Heb. 10. 25. Praying persons, praying People, that have an interest in God, are the main bulwark and security of any Nation. Ten righteous, praying persons had saved all Sodom and the neighbour cities, Gen. 18. 32. The Sodomites vilify and assault Lot, and he is the onely man that stands betwixt them and the storm of fire and brimstone that was coming upon them. God bids him haste away, for he cannot do anything till he be got to some place of security. Gen. 19. 9. 22. 'Twas a Proverb in Israel, Without standings the world could not stand; that is, without prayers; the posture was put for the duty. Would you rid your hands and the world of Saints, praying Persons, and Meetings? Then the world will stand no longer; and where then will your standing be? what should the world stand for, when God has no share or portion in it? What mean you then, O Rulers? Are Protestants murder'd and hurried up and down for meeting to worship God; and the service of the Devil in the abominable Idolatries of the Mass, wink'd at or countenanc'd? Nothing hardly of Protestantisme escapes your censure, but what's to be found in the publick Assemblies, into which you have returned an insipid, frothy, Episcopal Ministry, whose Divinity amounts not to so much as sound and well mannaged moral Philosophy. Their words have no power to awaken Consciences, or authority in Consciences that are already awakened. I doubt they aim at no such thing; but onely, to lull awakened Consciences into a deep sleep again, and those that are so*

to keep so still. 'Tis an enlightened, knowing People, that are the only burdensome stone to them. Do you think *England* can away with such work as this, that have flourished of late years, in Light and Liberty, beyond any Nation round about her? Do you imagine that the Mass, or a barren Episcopal Ministry with an Organ and a Common-prayer Book will down with a Nation that has such light stirring in it, as not only the Presbyterian, but, in a manner all the variety of Congregational Churches, yea the very Fifth-Monarchy-men (so called) will hardly bear? Will you pull out all our eyes? will you stop our mouths with gags and handkerchiefs, because you have no Law or Reason to stop them with? Do you think the righteous man has no remedy left him? *The Lord is in his Temple: his Throne is in heaven. His eyes behold, his eyelids try the children of men. The wicked and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, Psal. 11. 4, 6. God is angry with the wicked Every day. If he turn not, he will whet his sword, he hath bent his bow, and made it ready. He ordeineth his arrows against the persecutors. He hath prepared for them the instruments of death. Their mischief shall return upon their own heads, and their violent dealing shall come down upon their own pates, Psal. 7. 9, 16.* Is not here enough for you? If you persist in your way, every syllable of this will be accomplished upon you. There's no flying from God's presence or escaping his hand. No visible confidencies, bulwarks, forts, armies, treasure, or whatever else, can secure you from men, much less from angels, and much less yet from God. 'Tis a fearful thing to fall into the hands of the living God. He is the transcendently highest over-ruling Magistrate of all. He is the great General of all the armies in heaven or earth; Angels, stars, men, and all inferiour creatures. His host of angels relieved *Elisha* against the *Syrians*. *The stars in their courses fought against Sisera, Judg. 5. 20.* Yea, to shew the contemptible folly of self-exalting man, God can so animate an army of frogs, locusts, lice or flies, as to appall the proudest Tyrant, and make him buckle, and acknowledge that he has sinned against the Lord in abusing his people, and desire them to pray for his deliverance, as we see over and over in *Pharaoh's* case, *Exod. 8. 9. 10.* How oft have rich and potent kings bin dragg'd out of all their visible supports, taken by force out of their ablest troops and choicest armies, and carried up and down to be laughed at by their enemies? how many signal instances for this do we find in *Jewish, Assyrian, Persian, Greek, Romane, Turkish* and other Histories, the *English* not excepted. *Queen Jezebel* with all her pomp and retinue can't secure her body from being dogs meat. Have you killed, and also taken possession?

session? Remember her. Remember *Ahab*. *where dogs lick'd Naboth's blood, they lick'd his*, 1 King. 21. 19. and Chap. 22. 38.

If any Magistrates yet stout it out in their cruel and oppressive courses, whereinsoever they deal proudly, God will be above them, *Exod. 18. 11.* They are nothing in his hands. They are but little in an Angels hands; And not much in man's. You were but little, you know, in the hands of men. Those whom you have valiantly executed after they had layne a good while in their graves, together with those whom you have killed and cut in pieces, single, were two hard for you when they were alive and together. There is a generation amongst us, oh how lofty are their eyes? (*Prov. 30. 13.*) but what have they done? The honest party of *England* are (as 'twas once said of *Germany*) triumphed over but not conquered. Well, you have been but little in the hands of men, that's undeniable. You are as nothing in the hands of an angel. *You are accounted as less than nothing to God.* *Esay 40. 17.* What may be performed upon you by the invisible strokes of angels, you may learn from what is recorded for your instruction; 1 Kings 19. *One hundred eighty five thousand were slain by an angel in one night, in the camp of the Assyrians.* Some prodigious alarms of their approach to undertake you, on the behalf of betrayed, abused Saints, have of late been given.

What ever you have heard of in former times, as to the exploits of Angels in this kind, you will find to have been but type to what God will perform by those angelical hosts, in the last dayes, when all visible reliefs fail his praying People.

See (*O King*) the honest and justifiable boldness, plainness and freedom of speech, that *Daniel* and other Prophets have used to greater Monarchs. *O thou King*, saies *Daniel* to *Belshazzar*, *the most high God gave thy Father a Kingdom and glory and honour. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly Throne, and they took his glory from him. And thou, his Son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thy self against the Lord of heaven, and abused (his Saints) the Vessels of his house; and the God in whose hand thy breath is and all thy wayes, hast thou not glorified. Then he interprets MENE MENE TEKEL UPHARSIN; God has numbred thy kingdom and finished it, &c.* *Dan. 5. 18, 28.* *Daniel* was highly honoured by the King for thus dealing with him, *vers. 29.*

See the commendable stoutness as well as honest boldness of Saints, in their conferences and parting-blows with Kings. *Pharaoh*, in a fume, bid *Moses* get him gone, and take heed to himself, for in the day he

saw his face again, he should die. Well, saies *Moses*, He see thy face again no more. Who had the worst on't? The King would need *Moses* help before he the King's. He had sent for him with all speed before, time and time, in several distresses, under the plagues that were upon him and his People. *Moses* needed nothing that he could do, but that that would be done whether he would or no, *Israel's* deliverance from bondage. *All these thy servants*, saies *Moses*, *shall come and bow themselves to me, saying, Get thee out and all the people that follow thee; and I will go out: And he went out from Pharaoh in a great anger. Pharaoh* was wickedly and proudly angry and stout, in ridding his hands of *Moses*; and *Moses* was meekly and justly angry and stout in a resolved quitting of *Pharaoh's* company, for ever, *Exod.* 10. 28, 29. and *Chap.* 11. 8. The Oracles of God, delivered by *Moses*, though accompanied and ratified with miracles, were called by that vain King, *vain or lying words*, *Exod.* 5. 9. Those Kings that will do as *Pharaoh* did, refuse all Messages from the Lord, delivered to them, scoffe at and persecute the messengers, must look for *Pharaoh's* wages, and that, dispensed to them from such a hand, as *can tear them in pieces, so as none can deliver.*

Kings have usually had a great antipathy to true Prophets, and their messages, but, bin very kind and friendly to false, flattering Prophets, who speak smooth, pleasing things. About four hundred false Prophets, with one mouth, encourage *Ahab* to go to *Ramoth-Gilead*, a City of *Israel*, and recover it from the *Syrian*. They saw he had a mind to it, and they all prophesied success and Victory. At *Jehoshaphat* the king of *Judah's* motion, *Michaiiah*, a true Prophet is called in. *Ahab* had no mind to him. *I hate him* (saies he) *for he does not use to prophesie good concerning me but evil*; that is, did not use to gratify his present humour and lust, as the others did. He deals truly with *Ahab*; warnes him, that if he go, he dies for't; and so it fell out. The false Prophets, no doubt, had encouraging rewards. *Michaiiah's* recompense is a Prison, and the bread and water of affliction. But the Kings following the pleasing counsel of the false Prophets was his ruine, and the listening to *Michaiiah* had been his safety. Who were the Traitors, the four hundred false Prophets or the one true?

The true Prophet and Subject is handled as the Traitor, and the false Traitors go currant away with gratuities and favours. Why do not Kings consider such instructing paterns? It highly concerns them, both in point of honour and safety, *1 King.* 22.

Nebuchadnezzar sets up a stately piece of Popery, an Image of gold, thirty

thirty yards high. The Princes, Governours, Captaines, Judges, Treasurers, Counsellours, Sheriffs, & all the Rulers of Provinces, &c. come to the dedication of it. A Herald solemnly proclaims, That when they hear the sound of the Cornet, Flute, (Organ) Harp, Sackbut, Psalter, Dulcimer, and all kinds of Musick, they must all fall down and worship the Image; and that those who refuse, are to be cast into the midst of a burning fiery furnace. The generallity of the Governours and People obey the Decree. *Shadrach, Meshach and Abednego*, are traduced before the King, as Rebels and Hereticks, for slighting his Commands, not serving his God's, nor worshipping the golden Image which he had set up. The King in a fury sends for them, tells them he will try them once more, and if they refuse the second time, to the fiery Furnace they go. They tell him, he need trouble himself no further about trying them, they are resolved what to do. *We are not careful, O King, (say they) to answer thee in this matter. God will deliver us out of thy hand, O King. Or if he will not, yet be it known to thee O King, we will not serve thy Gods nor worship thy golden Image.* Then his fury is exercised upon them for a while, till he sees their executioners fall down dead upon the place, while they scape. This quite turns his mind, and he makes a Decree, *That if any speak against the God of Shadrach, Meshach and Abednego, they shall be cut in pieces, and their houses made a dunghil, because there is no other God that can deliver after this sort.* Dan. 3. Yet it appears not that *Nebuchadnezzar* himself worshipped this true God, or forsook his false.

A while after we find him boasting and vaunting, as if there were no other God but he, *Dan. 4. 30.* What a fickle thing is that Religion that depends upon the Magistrates Decree?

Darius the Mede, when he comes upon the Stage at *Babylon*, he is flattered by his corrupt Courtiers to turn Pope, take upon him to be the holy Father; all must pray to him for thirty dayes, and not ask a petition of any other God. If they did, they must to the Lions den. *Daniel* is charged with slighting the King and his Decree. The King set himself to deliver him, but could not. An Angel did, by stopping the Lyons mouths. Then his accusers with their wives and children were cast to the Lyons, and were torn in pieces immediately, before they came to the bottom of the Den, *Dan. 6.* What looking-glasses are here for Kings, to give them aim what persons to put most value on, Idolatrous flattering Courtiers, that counsel them to their dammage and dishonour, or true Prophets and faithful Subjects that advise them for the safety of their Crown and Dignity. True, they
know

know not to give flattering titles to men ; for in so doing, their maker would soon take them away, Job. 32. 22. They fear him more than men. 'Tis the true advantage of Kings to be plainly dealt with by them. Flatterers ruine them. They are the Traitors, as has appeared in all ages.

Believe it, O ye Rulers and Judges, if you go on at the rate you have begun, should all the Angels in heaven, and Men on earth, lay their understandings together, to demonstrate the requisiteness yea absolute necessity of having made a Parliamentary and popular defence against such corrupt sticklers for prerogative and arbitrary domination, when got into arms, (1641.) 'Tis hard to imagine how they should mend that which your selves have given by your most injurious and oppressive practices, since your return. What should we mince the matter for? The world is almost at an end ; *The Devils rage is great because he knows he has but a short time.* It highly concerns us to deal plainly with one another, lest that great deceiver of the Nations cozen us all.

If men do as wickedly as they can, and make a law that no body must tell them of it ; must every body therefore hold their peace, and let them go on? What can the Devil desire more? Must God and his Messengers have no hearing with you? What do you imagine will become of you then? Will ye change Religion and the Laws, and must no body dare to say so? But they will, you see. Will you put out the eyes of all the good People of *England*? They have eyes and will use them too, do what you can, as long as their heads are on. With these eyes they see clearer what you are about, then (it may be) you are aware.

The Lord in the late War was a Rebuker of you all, in many pitch'd Fields and a continued series of disappointments for many years together.

If you would but mend the matter as to what this Nation felt when it groaned under the Tyranny of your apostate Conqueror, this yet were something. Many of the same persons that he abused and oppressed, you have slain, and so finished his work upon them. You should let the oppressed go free, ease those heavy burdens that he put upon the People, and you encrease them, so that the Nation languishes under a general discouragement, as to Trade, and almost every thing else.

What work God will suffer to be made by any instruments of cruelty amongst us, that are profound to make slaughter, though unfit to fight,

fight, he himself best knows. But that God will send deliverance in the close, and preserve a remnant in the scramble, I am as confident, as that there is a God that judgeth in the Earth, who will make himself known by the Judgements which he will execute upon all wicked Opposers of him and his People. Freely I have received, and I freely give you such portion as the Scripture allots you.

Yet say not, (O Rulers) there is no hope ; we will therefore fill up the measure of our wickedness ; and then let God strike. Say not thus. There is yet hope. You may repent of the evil of your doings, and quite lay aside all your mischievous and destructive intendments towards this peeled People, and you and we together may be a flourishing Nation. If the King say as the King of Nineveh, *Let every man cry mightily unto God, let them turn everyone from his evil way, and from the violence that is in their hands ; who can tell but God may turn away from his fierce anger, that we perish not ?* Jonah 3. 8, 9.

F I N I S.

FINIS

Some Notes of Sir *Henry Vane's* Exhortation to his Children and Family, (brokenly and imperfectly taken) June 13. 1662. being the day before his Execution.

Genesis 18. 17, 18, 19.

And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do Justice and Judgement; that the Lord may bring upon Abraham, that which he hath spoken of him.

WE have here a description of God's reasoning within his own mind, concerning the open-heartedness he would use towards *Abraham*, who is called his Friend (*Isa. 41. 8.*) for the eminency of his Faith, by which he was made *one spirit*, and of *one mind with the Lord*, so as he could instantly surrender and perform whatever God called for from him, or required of him, however hard or contrary to the desire, eye and reasonings of flesh and blood.

The greatest trial of his Faith, and the most signal manifestation of it, was the offering up his only begotten son, the son of promise, of whom it was said, *In Isaac shall thy seed be called.*

This Typical Father of the Faithful, behaved himself but as a pilgrim and stranger, even in the earthly Land of Promise, seeking yet a better Country, a heavenly, *Heb. 11. 12.* He came off readily with this greatest offering of flesh at its best, in his *Isaac*, the figure of Christ's offering; so, as by the transforming Baptism of the Spirit, to grow up into a perfect harmony with the will of God, *Rom. 12. 1, 2.* Hereupon he is termed the *Father of the Faithful*; and hereby *Isaac* also became a *Son of the Resurrection*, as he was also before, in a figure, *Heb. 11. 12, & 19.* as springing up from *Abraham's* body and *Sarah's* womb, when both of them were as good as dead.

The present occasion admits no long insisting on this, being, together with the care he had of his Family, but the introductory consideration with God (*who revealeth his secrets to his servants the Prophets*, *Amos 3: 7.* and *them that fear him*, *Psal. 25. 14.*) for the disco-

discovering unto *Abraham* that exemplary vengeance he then resolved to pour out upon *Sodom* and the neighbouring Cities, for their wicked-
ness.

Abraham, by the offering up of *Isaac*, did certainly perform the choicest, highest, and most acceptable Sacrifice and Service, that is required of God, or performable by the Faith of Gods Elect. Nothing was so dear to him, as the Will of God; and God thought nothing too much to give him. He must become a great and mighty Nation; yea, all the Nations of the Earth must be blessed in him. Moreover, he will not withhold his secret counsels and resolutions from his friend *Abraham*. If he intend to execute his Judgements in the Earth, he will un-
bosom himself to *Abraham* before-hand, and so afford him the opportunity of trying the utmost that may be done by his intercession, on behalf of the Generation amongst whom his lot was cast. The servant knows not what his Lord is about to do; but the Friend, the Son, all must be discovered to him. The Friend will readily do whatsoever the Lord commands, (*Joh. 15. 14, 15.*) will follow the Lamb whithersoever he goes, (*Rev. 14. 4.*) therefore is the Lord willing to disclose to him, whatsoever he is going about to do. The Son that abideth in the house for ever, is open-handed, free and universal in his love and resignation of all he is or hath, unto God; and God is as free and open-hearted unto him, knowing that he will make a right construction and improvement of his discoveries.

Observe, first, then; *That the life of Faith is the most excellent life, and that those therefore that live by Faith in the highest operation of it, are of highest esteem with God.*

This is apparant in *Abraham's* case, here before us. He was a Believer of the highest rank, and therefore the choice Friend of God, the Father of the Faithful, in whom all Nations are to be blessed. He is thought fit for most intimate bosom-familiarity and converse with God. 'Twas a more excellent operation of the Faith that saves, and is Eternal life in the Believer, which *Abraham* did experience and walk in; in distinction from, and superiority to, the elect Angels, and an inferiour sort of everlastingly saved Men, that shall stand about the Throne, on which *Abraham* (with others of his more sublimated spirit and higher participations of Christ) shall sit, as the Bride, the Lamb's Wife.

From the singular notice God here takes of *Abraham*, and the peculiar friendliness he shews, in revealing to him alone; (of all mankind) his present intendment towards *Sodom*,

Observe,

Observe, secondly, *That as it is the Duty, so is it the great Privilege and advantage of Believers, highly to value, and carefully to improve Divine Discoveries.*

Why did God shew this secret to *Abraham*, more than to any man living, but because of the singular good use he knew *Abraham* would make of it? He knew he would instruct and command his Children and Family after him, to keep the way of the Lord, and to worship him in Spirit and in Truth, though a way, 'by men called Heretic.' God thinks he can never be open enough to a tryed Believer, a known Friend.

Use 1. How should this encourage us to give up all our *Isaacs* to him, to do with us, and all we are or have, whatsoever pleases him? How willing should this render us, to have our Sacrifices fast bound to the horns of the Altar, with the threefold cord of God's love to us, man's enmity to us, and our love to God? Whatever we surrender and part with, in obedience to the Will of God, we are sure to receive again with Usury; *to die, is gain.* To lose life, is the way to find it eternally. A Believer draws forth the choicest communicable Excellencies and bosom-secrets of Christ. God puts a great value upon every motion of his believing Friends. Much tribulation they meet with, in this Vale of tears; many affronts and cruel mockings from contradictory men; yea, bonds, imprisonments and cruel deaths. But the Lord stands by them, to assist and give them peace in the midst of all, to make them stedfast and unmovable in the work of the Lord, and in their sufferings for such work. He raises in them, such ravishments of joy, through the manifestation of the glory that follows, that they chuse rather to be tortured and slain, than to accept of deliverance, in order to obtain a better resurrection, than their deliverance from prisons and death, would amount unto. They abide stedfastly with God, unto a temporary death; and he then sets upon their heads, the Crown of eternal life. Consider; was not Christ, the great Captain of our Salvation, made perfect through sufferings? did not he pass this way to the Crown, and must not he that will live godly, suffer persecution, and through much tribulation, enter into the Kingdom of God?

The Apostle bids us consider Christ, *who quietly endured such contradiction of sinners, against himself, lest we be wearied and faint in our minds.* I am now going, through the grace of God, to resist man unto blood; as knowing that I ought to obey God rather than man. I am ready to follow the Lord whithersoever he goes and call's me after him. Rest assured of this; However dismal and sad the Believers

work and condition appears to men, God will give (besides a holy triumph of rejoycing in the way) an expected end; an end, that will answer, and over-answer all the desires and expectations of his soul. Whoever is able throughout to mark the perfect man, and to behold the upright in heart, will find, *that the end of that man is peace*: such peace, and so given, not as the world giveth, but so, as no man can take it from him.

Objection. *But what peace is this, Believers have? Is it not their usual lot here, to be delivered into the hands of sinners? doth not God permit the men of this world, the inhabitants of the earth, to trample upon and insult over them? yea, even to ride over their heads, (Psal. 66. 12.) so that they are forced to lay their bodies as the ground and as the sheer, to their oppressors that go over them, Isa. 51. 23. Doth he not suffer the Devil by wicked men, to proceed further against them for the tryal of their Faith, than he had commission to proceed against Job, for the tryal of his patience? even to the touching and taking away their very lives, and that with all manner of lying aggravations, censuring in this, to fix the black and infamous character of the greatest malefactors upon them, and then cry, Crucifie them, crucifie them, away with such people from the earth, it is not fit they should live any longer? Act. 22. 22.*

Ans. To this I answer. Thus Christ himself was served; and therefore (all this notwithstanding) they may have peace; Yea, they have the only *true peace, which passeth understanding*. In the midst of all the tumultuous confusions and insurrections of the workers of iniquity against them, they have a steady composure, and un-interrupted serenity of mind, through an unshaken submission to, acquiescence in, and conformity to the will of God, in all occurrences. In the greatest storms, the sharpest and most fiery tryals that can befall them; when they see the flames of man's wrath, the floods of Belial (or wicked men) devouring on all hands, and overwhelming all considerations or appearances of true outward peace, equity or order, they have the inward peace and joy unspeakable and glorious, which such strangers cannot intermeddle with or interrupt. A perfect calmness and serenity, both in spirit and outward deportment, may be the Believers portion and ornament, in such a season, and such circumstances, *when the vilest of men are exalted, and the wicked walk on every side*. When the world is in the most injurious career against the Saints, then doth Christ more intimately imbrace them, and more abundantly manifest to their Faith, the riches and glory of the world to come.

Use 2. for your instruction. These things I leave with you, as the words of one in my place and circumstances, that ought to have weight with you that are young and liable to be misled. Learn hence to put value upon the privilege of believing Saints. Be the daughters and children of *Abraham and Sarah*, in all modest, chaste and holy conversation. Quit the broad way and beaten Road that leadeth to Destruction, and be for the narrow path that leadeth unto Life, the way everlasting, *Psal. 139. 24.* Let not your care be spent in outward adorning, but in adorning the hidden or inner man of your hearts, with that which is not corruptible. Get the ornament of a *meek and quiet spirit, which in the sight of God is of great price.* With all your getting, get *divine wisdom and understanding, Prov. 4. 7.* Be as circumspect and curious as you can in these heavenly ornaments, watching alwayes to cast and keep out every thing that defiles, that you may possess your vessels in sanctification and honour, as becomes the temples of the holy Ghost, glorifying God with your bodies and with your spirits, which are his. After this manner, holy women that trusted in God, did in old time adorn themselves, whose daughters ye are so long as ye do well, and you will find no need to be afraid with any amazement: For, (keeping alwayes by this means, a good conscience, void of offence towards God and towards man) when men shall speak evil of you, as of evil doers, the shame shall be their own; It will appear, 'tis only your chaste and good conversation in Christ, they persecute and accuse you for. This is the ground of all their malice and reproaches. Christ hath chosen you out of the world; be ye followers of him out of it, in the peculiar distinguishing spirit and conversation of pilgrims and strangers. But then know, the inhabitants of the earth will hate you. Let this common lot and portion of Believers from this world, be expected by you, and rendred familiar to you, that when you come indeed more eminently under the experiences of it, you may not look upon it as any new, strange, or unusual thing, that happens to you above all other Believers. But, when such things come to pass, rejoyce, in as much as ye are made partakers of *Christ's sufferings, that when his glory shall be revealed, ye may be glad also, with exceeding joy.* If ye be reproached for the Name of Christ, if ye suffer for Righteousness sake, happy are ye; for the Spirit of Glory and of God resteth upon you. Be ye not therefore afraid of their terror, neither be you troubled, but sanctifie the Lord God in your hearts, by your steadfastness and boldness. It may be ready to startle you, to see a Believer thus handled as you see me now, to end his mortal

mortal dayes by the hands of violence, though not without the free and willing surrender of his Life, in compliance with the divine hand and determinate counsel of God, herein. This is the way which the Lord himself, the great Captain of our Salvation, went before us in. Let not this way of the Lord be evil spoken of by you. Let not the least prejudice or thought arise in your hearts against it, on this occasion; but rather let it serve for the increase and strengthening of your Faith, as it ought.

Use. 3. That which hath been said and observed concerning *Abraham*, (as to God's taking such peculiar notice of him, and making such peculiar discoveries of his secrets to him) should serve to instruct, inform and mind us of the great benefits and glorious advantages attainable for us, by abiding and increasing in the Spirit and faith of our father *Abraham*. It will meet with glorious Returns from God. The Spirit of Glory will rest upon such, as do thus improve the example of *Abraham*. The secrets of the Lord are with them that fear him: The Angels of the Lord encamp round about them, and deliver them; yet, not alwayes from a violent death, by the hands of men. Christ himself, would not imploy the Angels in this service, though he could have had more than twelve legions of them for his rescue, at his desire. The followers of Christ then, are not altogether delivered from death, but from the fear, the sting, the power of death, and so are made to conquer and triumph over death it self, and him that hath the power of death, by dying; as Christ did, who was thus heard in what he feared, *Heb. 5. 7.*

Live then in the Spirit, and walk in the Spirit and Faith of our Father *Abraham*. Listen to the Experiences of your Father, in this dying hour and season of darkness, who can and doth here give a good report of that heavenly and better Country; he is now going to the more free and full enjoyment of. In the midst of these his dark circumstances, his enjoyments and refreshings from the presence of the Lord, do more abound than ever. I can truly say, that as my tribulations for Christ have risen higher and abounded, my Consolations have abounded much more. My Imprisonment and hard usage from men, hath driven me nearer to God, and more alienated and disentangled my mind from the snares and cumbrances of this mortal life.

You have no cause to be ashamed of my Chain; or to fear being brought into the like circumstances I now am in, so it be on as good an occasion, for the *Name and Cause of Christ*, and for his *Righteousness sake*. Let this word abide with you, whatever befalls you;

Resolve

Resolve to suffer any thing from men, rather than sin against God: yea, rejoyce and be exceeding glad, when you find it given to you on the behalf of Christ, *not only to believe in him, but to suffer for his Name.* *Stand fast in one spirit, with one mind, striving together for the Faith of the Gospel, and be in nothing terrified by your adversaries, but go on in your course of well-doing, without any amazement.* Sufferings for well-doing, patiently born, are acceptable with God. A quiet rejoycing deportment in sufferings, will be to your adversaries; an evident token of their Perdition; but to you of Salvation, and that of God. To him that thus overcometh in the Faith and Spirit of Christ, (the true Abraham) *he will give to sit with him on his Throne, and to inherit all things.*

Let the like Spirit of Faith be in you, that was in Abraham; and you will never rest till you come into his bosom. You will be but pilgrims and strangers here: Your eye, your heart and expectations will be upon that better Country. Such a frame of mind and heart God is so well pleased with, that he will not fail to make more rich and full discoveries of himself to you daily, for the building and gathering of you up, nearer and closer unto himself, till he be the whole desire of your soul, the only desirable, who is altogether lovely.

Text. I know Abraham (says God) that he will command his Children and household, &c.

Obs. 3. Observe hence, *That it is the duty of every believing Father, not only to teach his Children and Family, for the keeping them in a good conversation while he is present with them, but to leave instructions with them, and charge them after him, that they may know how to deport themselves both in their inward and outward man, when he is gone.*

Thus it was with Abraham. He instructed or catechized them, (as the Original imports) laid the foundation for a future growth and progress in the same Faith with him, whereby they also might be enabled to communicate it, and so lay the like foundation in others, and *build up one another in the same most holy Faith*; which charge is also implied and supposed to have been insisted on, and with all earnestness pressed upon them, as being unspeakably most careful and concerned in the propagating of his believing Seed to the worlds end. Thus Abraham also, (as others in like case) will have his great personal advantage, by the bountiful communicating and in-
filling

filling the spiritual and heavenly Doctrine of the Gospel, into the hearts of as many as he can, spreading abroad amongst others, the precious favour of that grace of God, that he had so plentifully been enriched with, and tasted of, in his own experiences all along.

This heavenly Life and marvellous Light of the Faith of the Son of God, is of that nature, that the more it is diffused by way of communication unto others, the more it encreases in the Dispenser thereof, redounding to his advantage, as well as theirs that receive it. The fruit of his doings (*Jer. 17. 10.*) spring up from such foundations of Holiness, as by his instruction were ministerially laid; The works that naturally flow from that Doctrine, follow them, after they are gone hence; *Rev. 14. 13.* The Church in the *Canticles* (*chap. 7. 1.*) is described by him that best knew her temper, to be of this noble, princely, communicative disposition. *Freely ye have received, freely give*, sayes Christ; and by giving, they receive more abundance. The fruit of such labours will be reckoned on their account. This is a great encouragement for men to abound in the work of the Lord, forasmuch as they know, *that their labour is not in vain in the Lord*, *1 Cor. 15. 58.*

Let it be your constant care then, to multiply such fruits as may abound to both our accounts, in pursuance and imitation of that Faith which by word and deed ye have heard and seen in me, all the time that God hath pleased to continue me with you. It will be both yours and my great gain, if you be careful to glorifie your heavenly Father, answerably to the many seasonable instructions, directed to you in the Word of the Lord, by my Ministry.

This was *Abraham's* faith, way, life and practice, who being dead yet speaketh to the whole Family of Faith, throughout the whole world, unto this day.

While he was present with his Family, he taught them in word and deed, by what he said in his Ministry, and by what he did, in all other holy conversation and godliness.

First, by the things he did, as a pattern of Faith, Holiness and Sobriety, in his conversation; and then by what he said, in giving daily instructions to them, to follow his steps, walk honestly, as in the day, in the Spirit, worthy of God, by the same Rule they observed him to walk. *For they ought so to walk, even as he walked, abiding in his words*, *1 Joh. 2. 6.* Thus *Abraham's* Family had his pattern and instruction in the Faith of God's Elect, for their direction, while he was conversant amongst them.

Secondly,

Secondly, He gave forth command, and instructed them in the Name of the Lord; that when he, their believing Father, should be gone from them into a more exalted state of life; (to them invisible and undiscernable, as to any further personal converse with him in his former way) they should be as careful still, as ever, to walk in the steps of his Faith, bringing forth the fruits thereof unto holiness; if not more than ever before, while he was with them. Christ himself, the most true and absolute Father of the Faithful, took this course a little before his death; gave that large and most admirably significant Instruction to his Disciples, recorded in the 13, 14, 15, 16, and 17 Chapters of *John*, to strengthen and establish their hearts in the present Truth they had been taught and were possessed of, (whatever hated, persecution, or cross blows they should meet with from the world) as also to beget in them an assured expectation of his Return to them in a more excellent way of converse, than ever they yet experienced. On this account, he told them (that how sad and troubled soever they may be, through mistake of his departure, and of the sharp and bitter way of it) it was expedient, even for them, as well as for himself, that he should go away, forasmuch as he would then return to them, in a more excellent estate, a better Comforter, a better Counsellor, that would tell them more excellent things, things they could not yet bear, to the fulfilling of their joy.

Use. Let me then direct unto you a word of Exhortation, by the example of *Abraham* and *Christ* himself, in my present circumstances, in the near approach of my dissolution and parting with you. Be not disheartened in the way of the Lord, be not discouraged in the way I have gone before you in, and am yet going, drawing near now to the finishing of my course with joy. The God of Heaven hath set his seal to it in my heart, that it is the very way of Truth, the choicest and best way you can go: the way, that not only will have the most comfortable close, by ending in everlasting joy, but that hath also the most solid foundation of inward rejoicing, all-along attending it, even in this world. Though there be sorrow and death to the flesh in this way, there is life and joy in the Spirit. The Believer, the true spiritual Circumcision rejoices in Christ Jesus, having no confidence in the flesh, nor minding much how it goes with that: So he may win Christ, and know him in the power of his Resurrection, he is willing also to know him in the fellowship of his Sufferings, and in being made conformable unto his death. There is no other way to the eternal Crown. *If we suffer with him,* (who before *Pontius Pilate*,

witnessed a good Confession; 1 Tim. 6. 13.) *we shall also reign with him*: If we deny him and his Cause before men, through fear of them that can but kill the body, and have no more that they can do, he that can destroy both body and soul in Hell, will deny us before the Angels of God.

Whatever frightful appearance the present tribulations may have, this remains sure, *Light is sown for the Righteous, and gladness for the upright in heart*. My harvest is at hand, the season for me to reap the good fruit of the incorruptible seed of eternal life, that hath been sown in me many years ago, by the good hand of the Lord. I have so much already of that fruit, as makes me set very light by the present tribulations, that are but for a moment, and are not to be compared with the glory that follows. I have down in tears, and am now going to reap in joy, where all tears shall be wiped away, for ever. There shall be no more sorrow, crying, or hearing the voice of the oppressor.

I charge you therefore, *be ye followers of me, as I am a follower of Christ*. Walk in that Faith ye have seen me to walk in, and be not dismayed. Observe what I now say to you, and the Lord will bless you; yea, you shall be encouraged and commended by him, as a choice pattern of obedience unto others, like the sons of *Jonadab* the son of *Rechab*, who were commended for performing the words of their father that he commanded them, and were therein propounded as an imitable pattern to the men of *Judah* and inhabitants of *Jerusalem*, who did most perversly refuse to obey the Commands of God himself, in the Messages he sent to them by the ministry of the Prophets. Encline your ear therefore, and hearken unto me now, in this parting Instruction; Listen to my command, and obey the words I speak to you in the Name of the Lord. I charge you to walk in the Faith of our Lord Jesus Christ, and that with all steadiness and constancy, as not (in the least) discouraged by what you see now to befall me and other his servants and followers, in this evil day. *The servant is not greater than the Lord*. He went this way, and hath warned us, *that through much persecution and tribulation we must strive to enter into the Kingdom of God*. Walk then in the Spirit and Faith of *Abraham*; in that immutable frame of spirit, that feeds upon that which is incorruptible, whereby you will be nourished up into eternal life, and carried on through all difficulties and oppositions, to the compleat, full, and certain saving of your souls. Be bold, confident, steadfast, and undaunted herein, though briers and thorns be with you, and you dwell among Scorpions. Be not afraid of their big words, or stout looks, though they

they be a rebellious house, (Ezek. 21.) not knowing the fear of God before their eyes, and therefore lifting up themselves Balaam-like against the Lord of Heaven, and practising to destroy the People of the Most High, till the Ancient of dayes come and set them upon their feet; at which time, Judgement shall be given to the Saints of the most High, and they must possess the Kingdom. Who are you then, (if you live and abide in the Faith of Abraham) that you should be afraid of a man that shall die, and be made as grass? *Isa. 51. 12.* All the Nations of the World are less than nothing before Him; in whom is your help, *Isa. 40. 17.* Stay your selves then upon God; in the greatest outward confusions or alterations of Government or Governours, that possibly can befall; though the Earth be removed, and the Mountains be carried into the midst of the Sea. Be of good courage, take to you the whole Armour of God, fight the Battels of the Lord, the good fight of Faith, and he will make you more than Conquerors.

Let these dying words of your Father never be forgotten. *Be strong in the Faith of Abraham.* He that now speaks to you, hath for many years proved and tryed what this amounts unto; he sees great cause to recommend it to you, upon that Experience he hath had of the support and relief it carries with it, in all occurrences; as also, how bold, stedfast and comfortable it renders the possessors thereof, against all possible affronts, contradictions and oppositions of sinners. When you can no longer enjoy the bodily or visible Presence of your Father with you, live more in the Faith of your Father, that he that is my heavenly Father, may discover himself more and more to be yours also, as you shew your selves more to be his Children, (which will highly concern you) that through the more plentiful communication of his grace and spirit amongst you and in you; you may be more strengthened with his might and glorious power in your inward man, unto all patience and long-suffering with joyfulness; and be able to stand it out, in this evil day.

This is the last opportunity I am like to have of this kind. The Lord set my words home upon your hearts. Be glad and rejoyce thus to be minded of your duty, and charged by me. And what greater cause of rejoycing can your Father have, than that his Children walk in the Truth? See then that you alwayes keep your Consciences void of offence, towards God and towards men. Hate and decline every unrighteous way, and whatsoever is contrary to the Gospel of our Lord and Saviour, Jesus Christ. Put one another in mind of these things, that

your Father thus minds you all of, in this his last Charge and Instructi-
on, which he leaves with you: *Provoke one another unto love and good
works. Exhorts one another so much the more, as you see the day ap-
proaching. Shew forth your Faith in the workings of it, by which you
may glorifie your Father which is in Heaven. Those that believe in
God, will be careful to maintain good works, Tit. 3. 8. Consider, what
manner of persons it concerns you to be; in all holy Conversation and
godliness, seeing that all these things that now are, and which ye see,
are very shortly to be dissolved; (sooner it may be, than you can yet
believe) even the Heavens and Earth that now are, the whole out-
ward face of things in Church and State, the world throughout, 2. Pet.
3. 7. 11. 12. Live then as those that wait for their masters coming; for
the new heavens and new earth, wherein dwelleth righteousness: Live
in the pure Spirit of this tried Faith of Abraham, largely experienced
by your Father, and by him now recommended unto you. Keep the
way of the Lord, to do justice and judgement, that he may fulfil unto
you all the rich and precious promises of the Gospel, belonging to A-
braham and his believing seed, the seed of Promise, that are found
walking in his wayes.*

*Observ. 4. Fourthly, and lastly, observe; That it is a duty, incumbent
on believing parents, to mind their children and household, of walking
in the faith and keeping in the way of the Lord, doing that which is just
and right. So also is it the duty of children to obey such charges, and be
found, so living and walking in the spirit and way of the Lord, as they
expect the blessings of Gods Covenant with Abraham, to be made good
unto them.*

But here this Query may be offered; *How did Abraham walk and
maintain it?*

The answer is; In a Family-way, or as Family-worship. There
were, in his time, no formed Churches or Societies of a larger kind,
made up of divers families, embodying themselves and walking in com-
munion together. That which he was capable to do, he did. He cate-
chized and instructed his Relations, spreading abroad amongst them
the favour of the riches of that Grace, which (through mercy) he was
partaker of. This was the state of the true Church then, as to its outward
form. If larger visible Societies, and collective Bodies, or Churches of
Saints be now interrupted, this Family-way of Religion and Worship
may be kept up, and so things returne to their primitive way again, as
in the dayes of Abraham. To this, *Jesus* professes he will have re-
course, when the purity of publick Worship fails; (*John. 24. 15.*) If

faith

said he, *it seemeth ill to you to serve the Lord*; if you be for other gods, or other wayes of worship than God requires, I will quit your publick societies; *as for me and my house, we will serve the Lord.*

Use 1. My word of exhortation then to you, is; When publick worship is to be had in purity, without defiling of your Consciences, use and frequent that. But if that be denied, or is not to be found, frequent private and family worship; yea, however it be as to the publick, let these be kept on foot with all diligence. Be found still in the way of the Lord; own that, where ere you see it, and joyn in it, as the Lord shall please to open the way for you, and give opportunity. Whatever you do, be not conformed to this world, in the spirit, way, principles, affections, no nor religion thereof. Quit those worshippers, that are confident in a spirit and way that is liable to apostacy, calling that heresie, which is the only true way of worshipping the God of our Fathers.

Amidst the great variety of Churches and ways of Worship, that this world abounds with, be not by any means induced or forced to observe and become subject to the ordinances of man, in things pertaining unto God. *Give unto God the things that are Gods: Give also unto Caesar the things that are his.* If he unlawfully require more, you may lawfully refuse to obey him; let him take his course: wherein any deal proudly, God will be above them. If one Church say, *Lo, here is Christ*; another, *Lo, there*; and the trumpet that's blown in both, give but an uncertain sound. Look up to Christ himself with the Spouse in the Canticles, and say, *O thou whom our souls do love, tell us where thou feedest and makest thy flock to rest at noon*, under the scorching heat of mans persecuting wrath. He will discover to you the false *Babylonish spirit*, that lurks in such Churches and Teachers, as (to the deceiving of themselves and others) are but transformed into the likeness of the Apostles and Churches of Christ, 2 Cor. 11. And he will by his Spirit (if rightly sought to, and waited on) infallibly direct you to the true shepherds tents, those spiritual pastors and assemblies, that walk in the footsteps of his ancient flock, even in the faith, spirit and way of Abraham, Isaac, Jacob and their families (who are now in the kingdom of God) and in the way, doctrine and spirit of the Evangelists and Apostles.

And as I would have you to quit all false Churches, and reject the *Babylonish spirit*, whatever curious dress, insinuating appearance, or refined form she shines forth in; so, much more yet, would I have you to loath and depart from all manner of prophane and common debauchery; whatever countenance or encouragement it may have
round

round about you in the Land of your nativity. Do but keep in the *Way*, live and walk in the *Faith* and *Spirit* of *Abraham*, and all is done.

¶ This your Father hath found joy and comfort in upon very large and plentiful experiences ; but most remarkably, in his Prison-state. As troubles and straits from without have encreased upon me, I have been more enlarged within. The more I have been shut up on earth, and from earthly Relations and enjoyments, the more have the Heavens opened upon me, and let down to me the larger sights and tastes of the glory and enjoyments of the world to come.

Use 2. Lastly, I charge you, (as the utmost desire of my soul to God on your behalf) be obedient to the Lord, walk humbly with him, and keep close to him. Let your heart be right with him : *Be stedfast in his Covenant, not turning aside like a deceitful Bow.* Be not off and on with him, yea and nay, but in Christ, yea only ; and then all the Promises of God in Christ to you, will be, *Yea, and Amen*, to the glory of God the Father. Then, *if any of you lack Wisdom* (or particular direction in any difficult circumstances) *ask it of God, who giveth liberally, and upbraids not, and it shall be given you.* But then, *ask in Faith*, the stedfast Faith of *Abraham*, nothing wavering ; for he that wavereth, must not think or expect to receive any thing of the Lord, *James 1. 5, 7.* Christ hath assured you, that *whatsoever you shall ask in his Name, he will do it ; and the Father will do it,* (*Joh. 14. 13, 14. and chap. 15. 16.*) that is, whatsoever ye shall ask in the power and exercise of a living saving Faith, or of the heavenly Anointing and new Name of Christ, in and upon you, it shall be done unto you : For whatsoever ye thus ask, will be asked by you, in the will of God that ye are begotten of, (*Jam. 1. 18.*) or, according to the will of your heavenly Father ; *And this we know, that whatsoever we ask according to his will, he heareth us,* *1 John 5. 14, 15.* Yea, though ye be but young, and weak in this Faith, and in the expression of it, if *as new-born babes ye do but truly desire the sincere milk of the Word*, and brokenly flammer and lift forth such desires to God, ye will find acceptance with, and answer from him, not only according to, but abundantly above all that you are able to ask or think. No Mother can have so tender a regard to the cry of her sucking Child, as he will have to you, in this case, *Isa. 49. 15.* *Wait on the Lord then, be of good courage, and he shall strengthen your hearts ; wait, I say, on the Lord,* *Psal. 27. 14.* *Wait on the Lord, and keep his way, so shall he exalt*

exalt you to inherit the Land, and verily ye shall be fed. The true believing Seed of Abraham shall (in the close) possess the gates of their enemies. The meek shall inherit the Earth, and delight themselves in the abundance of Peace: But the transgressors shall be destroyed together. The end, hope, and expectation of the wicked shall be cut off. Know this for your comfort, though the Lord be pleased to take your Father from your head this day, you have other wayes and means to learn and be built up in the mind of the Lord, in your most holy Faith. Never cease to beg of the Lord more abundant communications of his Spirit of Grace, till you be strengthened with all might in your inward man, that ye may be able to serve God acceptably, and resist the Devil effectually and finally. Remember, it hath been the prayer of a poor worm on your behalf, that ye may so pray, and be so answered by your heavenly Father, that your joy may be full.

See and consider the gracious design of God towards you, in this very dealing of his with you, by taking me away from you. Is it not that ye may be brought more singly and immediately to rely upon his Influence, that he may bring the Blessings of *Abraham* more plentifully upon you? Once more, I say, be not discouraged; Regard not the reproaches that are fallen on your Father. Say or do men what they will, *Abraham's* Faith will find the Blessing *Abraham* found, in whomsoever it is. As for me, I can truly say with *David*, *The Reproaches, O Lord, of those that have reproached thee, are fallen upon me, Psal, 69. 9.* And he will (in his due time) take off all such unjust Reproaches from himself, from me, and all his faithful hidden ones, and will make himself known by the Judgments that he will execute in the Earth, so that it shall be said; *Verily, there is a reward for the Righteous; verily, he is a God that judgeth in the Earth.*

God seems now to take all our concerns wholly into his own hands. You will be deprived of my bodily presence, but *Abraham's* Blessing shall come upon you. If you be under *Abraham's* Covenant, all that's therein promised, will be made good to you, as well as to him, or me. The Lord revive and cause to grow up and flourish whatever is of that Faith of *Abraham* in you, that is in your Father; and grant it may more and more appear in my Family, after I am gone hence, and no more seen in my mortal body.

Certain

Certain P A S S A G E S in a Letter, sent
from a Friend out of the Country, to one
that accompanied Sir Henry Vane to the
S C A F F O L D.

My loving and worthy Friend,

Didst thou stand fast by my worthy Friend, and bear him company? Did thy soul suffer with him and rejoyce with him, riding in his Chariot of Triumph, to the Block, to the Ax, to the Crown, to the Banner, to the Bed and Ivory Throne of the Lord God thy Redeemer? Didst thou stand by, to see all these put upon him in the day of his Espousals, in his solemn Nuptials? Was he not (my Friend) most richly trimmed, adorn'd, deck'd with all manner of fine Linnen, curious Embroideries? Did not the Perfumes of his Garments give a good smell to all the Room and Company? Was he not like the Lord's, the Lamb's Bride, made altogether ready? Was not his Head richly crown'd, and his Neck like the Tower of David? Didst thou see the Chain about his Neck of one Pearl, dazzling the Beholders? Were not his Eyes like the pure Doves, fixed above upon his Mate, single and clear? Was not his Breast-plate strong like Steel? Did the Arrows, the sharp Tryals and cruel Mockings pierce it? Did not his Shield cover him like the Targets of Solomon? Was it not beaten Gold? When it was tryed, did it yeeld to the Tempter? O precious Faith! Tell me, my Friend, how did he wield his glittering flaming Sword? Did not it behave it self valiantly, conquering, and turning every way, so preserve the Way of Truth, Liberty, Righteousness, and the Cause of the Lord and his People? Was not his whole Armour very rich? Was it not all from the Sanctuary, for beauty and strength? Oh mighty Man of Valour! thou Champion for the Lord and his Host, when they were desied! How hast thou spoyled them? The Goliath is trodden under foot. The whole Army of the Philistims fly. Is He fled? Is He gone from amongst men? Was not this Earth, this Kingdom worthy of Him? Wast thou upon the Mount of Olives with him, to see how he was lifted up, glorified,

glorified, advanced? Didst thou see him ascend, and Chariots and Heavenly Hosts, the Glorious Train, accompanying Him to his Chamber, to the Palace of the great King, whither he is gone; we gazing below after him? But will he not come again? Will not the Lord his Bridegroom bring him, when He shall come to reign, and his Saints with Him? Make ready then, my Friend; Gird up thy loins; Ride through gloriously, for the Day is a great Day of Battel. And he that overcometh, shall sit down with Abraham, Isaac, Jacob, the Prophets, the Apostles, and our late Friend VANE, in the Kingdom of Heaven; whither I shall ever long to be prepared to set forward with the first, and to meet thee, Friend, ascending into the Heavenly Place.

**A LETTER from a Person of Quality,
to a Relation of Sir Henry Vane, about
a week after the Execution.**

MADAM

IF I do later than others, give you an account of the share I have, in the losse of your generous Kinsman, it is, because I would not rudely disturb the Motions of so just a Sorrow; but I hope, that you are assured, I have so real a concern in all that relates to you, that it was not necessary, by an early haste, to send you an Information of it. I have (Madam) whilst I own a love to my Country, a deep Interest in the Publick Losse, which so many worthy Persons lament. The World is robbed of an Unparallel'd Example of Vertue and Piety. His great Abilities made his Enemies perswade themselves, that all the Revolutions in the last Age, were wrought by his Influence, as if the World were only moved by his Engine. In him they lodged all the dying hopes of his Party. There was no Opportunity that he did not improve for the Advantage of his Country. And when he was in his last and much

deplord Scene, he strove to make the People in love with that Freedom, they had so lavishly and foolishly thrown away.

His Honour great in all his Actions, but to me he seem'd greatest in his Sufferings, when his Enemies seem to fear, that He alone should be able to acquaint them with a Change of Fortune. In his lowest condition, you have seen him the Terror of a great Prince, strengthened by many potent Confederates and Armies; you have seen him live in high Estimation and Honour, and certainly he dyed with it. Men arrive at Honours by several ways. The Martyrs, though they wanted the glittering Crowns, the Princes of those Ages dispensed, have Rich Ones in every Just man's esteem. Vertue, though unfortunate, shines in spite of all its Enemies; nor is it in any Power, to deface those lasting Monuments your Friend hath raised of his, in every heart that either knew him, or held any Intelligence with Fame. But, Madam, I trespass too long upon your patience. This is a subject I am apt to dwell on, because I can never say enough of it. I shall now only desire you to make use of that Fortitude and Vertue, that raised your Friend above the malice and power of his Enemies; and do not by an immoderate Sorrow destroy that which was so dear to him, your Self; but live the lively Representation of his Vertue, the exercise of which, hath made you alwayes, the admiration of

Your humble Servant, &c.

The 22^d June,

1662.

F I N I S.

Mistakes in Printing.

PAge 5. line 4. for *graze*, read *grasse*. P. 7. l. 9. f. *obsutre*, r. *obscure*. P. 8. l. 27. f. *two* r. *too*. P. 12. l. 15. f. *others*, *beasts*, r. *other beasts*. P. 16. l. 7. f. *founded*, r. *founded*. P. 22. l. 2. f. *wilde*, r. *weild*. P. 23. l. 6. f. *to*, r. *too*. P. 25. l. 31. f. *of*, r. *to*. P. 29. l. 30. f. *capacity*, r. *creature-capacity*. P. 37. l. 24. f. *nor*, r. *but*. P. 30. l. 20. f. *Popist*, r. *Popish*. P. 60. l. 9. f. *back-slider*, r. *back-sliders*. P. 61. l. 36. r. *resembled also*. P. 62. l. 41. f. *in*, r. *no*. P. 66. l. 5. r. *Pentateugh*, *the Tabernacle*, or. P. 68. l. 37. f. *triumph*, r. *triumph's*. P. 70. l. 3. f. *which*, r. *with*. P. 71. l. 6. f. *amounts*, r. *amount*. P. 80. l. 37. r. *thorowly knows*. P. 99. l. 8. f. *too*, r. *to*.

There are also several mistakes in the pointing, Comma's and other points are wanting in some places, redundant in others, which obscure the sence ; but the ingenuous and unprejudiced Reader will easily mend all.
